

FROM A PHOTO BY Mr A. BASSANO

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H.R.H. ALBERT EDWARD PRINCE OF WALES, K.G. ETC. ETC.

The Kaisarnámah i Hind,

or

Lay of the Empress.

A Poem.

in Nine Cantos

with Appendices containing the

Histories of the Princes of India,

dedicated by gracious permission

To Her Majesty The Queen

Empress of India,

by

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M.A.,

of Merton College, Oxford.

and late M.P. for Penryn and Falmouth.

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LIST OF ILLUSTRATIONS.

PORTRAITS.

PHOTOGRAPHED VIEWS.

ERRATA.

Stanzas 15 and 16, *for* "Rathor" *read* "Ráṭhoṛ"; *for* "In arms of Thakoṛ of Bhávnager" *read* "Bhávnagar."

PREFACE TO THE SECOND VOLUME.

THE publication of this volume of the Ḳaiṣarnámah i Hind has been delayed by more than one cause. In the first place there was great difficulty in obtaining a translation of the verses into Hindí poetry. The task was undertaken more than a year ago by a bard, otherwise accomplished, but whose knowledge of English proved to be insufficient. The authorities of the Mayo College then kindly consented to render the English into Hindí prose, and, finally, Kavi Ráj Shámaldás, the distinguished bard of Udaypúr, with the permission of the illustrious Mahárána transferred the prose into Hindí poetry, worthy of being ranked with the compositions of Chand To him the Author offers his most grateful thanks for transmuting his alloy into real gold.

Another serious impediment to the production of the book was the extreme inaccuracy with which the Sanskṛit and Hindí words had been transliterated into English in all preceding publications relating to Rájpútáná, from Tod's *Rájásthán* downwards. The Author must record his thanks to the historian, Jwálá Saháe, for the assistance he has received from his work, as regards the Hindí, though in some words he has ventured to differ, as, for instance, in Sì for Siṅh, in which it appears to him the vowel should be short. It is believed that the Sanskṛit words, which utterly defy recognition in Tod, are in this volume all given correctly, and, whoever will take the trouble to compare them with those in the *Rájásthán* will be able to appreciate the labour of correcting them.

The Author has much gratification in adding to the previous list of subscribers the important names of

H.H. THE MAHÁRÁNÁ OF UDAYPÚR, G.C.S.I.,
H.H. THE MAHÁRÁJÁ OF JODHPÚR, G.C.S.I.,
H.H. THE MAHÁRÁJÁ OF PANNÁ, K.C.S.I.;

also those of

THE NÚWÁB OF DHÁKÁ,

and

AGHÁ MUḤAMMAD RAḤÍM KHÁN, OF BOMBAY.

The Author wishes to return his best thanks to those excellent photographers, Mr. A. Bassano, of Old Bond Street; Messrs. W. and A. Downey, 61, Ebury Street, Eaton Square; and Mr. Jabez Hughes, of Regina House, Ryde, for their kind permission to use their photographs of their R.H. the Prince of Wales, the Princess of Wales and family, and the Princess of Wales alone;—also to Mr. Lewen Bowring, C.S.I., for his permission to copy the arms of H.H. the Mahárájá of Jodhpúr, H.H. the Mahárájá of Jaypúr, and H.H. the Mahárájá of Panná, from his magnificent album of the arms of the princes of India, and lastly to Dr. Stratton, Resident at Udaypúr, for much assistance rendered by him.

LONDON, *October*, 1882.

THE LAY OF THE EMPRESS.

Canto IV.

THE RÁJPÚTS OF RAJPÚTÁNA.

1

Chief among chiefs is he of Rámá's line,
Whence heroes sprang when earth itself was new;
The Mewár Ráná claims a stem divine;
The Poet's homage first to him is due.
As stars in radiant sunlight fade from view,
So in his presence other crowns look dim,
And Princes somewhat of the purple hue
Of majesty forego; then first to him
Let bards the goblet of their praise fill to the brim.

2

Westward his clan's course like the sun's has been,
Since first from Koshalá they took their way,
Through forests dense, when all the earth was green,
And its wild broods securely used to stray,
Ere cruel man had marked them for his prey.
Westward the children of the sun should go,
So to the wild waves of the West went they;
Then built or took fair cities from the foe,
Where past Khambáyat's shores the murmuring waters flow.



By permission of Messrs. Downey.

HER ROYAL HIGHNESS THE PRINCESS OF WALES.

3

Vijay, the fourth from Kanak, built Sihor
And famous Vallabhi, alas for pride!
Its chivalry to battle spur no more,
Its walls are dust, its power so long has died
That now its very being is denied.
The earth has gathered o'er its citadel,
And filled its lakes and thrust its streams aside,
But none can search out by whose arms it fell,
Nor e'en the names record of those who served it well.

4

Ah! mournful sight! when from its walls in flame
Despoiled of gems and gold, in lowly guise,
Its youthful queen with feeble footstep came
To the near hills, to hide from savage eyes
Her grief and all a mother's agonies.
Not so the Pramár's daughter should be found,
No palace meet for beauty where she lies,
Stretched fainting, friendless, on the cruel ground,
While birds ill-omened flit, and night-winds moan around.

5

Is this the lady of each knightly vow,
This the fair Princess of Chandrávatí!
Before whose litter chieftains used to bow,
And noblest maidens bent the willing knee?
Alas! that such strange destiny should be.
Love, Innocence and Beauty, all are vain,
And Fate, stern Fate is deaf to every plea.
A Cave must shroud the royal mother's pain,
But Heaven shall hear her prayer, her Gehlot son shall reign.

6

He reigned in Ídar, now by Ráhtors swayed,
Eight of his lineage followed, but the last
More dreaded than the rest, or least obeyed,
Like Bali, from his throne was headlong cast
To gloomy Pátál down, and so he past
From the warm flush of youth, with pleasure rife,
To icy shades of death. His soul aghast
Obeyed the summons of the assassin's knife,
And fled ere he could bid a sad farewell to life.

7

He died; his son forsook the blood-stained scene,
And sought in other lands a fairer home,
And found it, where on stems of emerald lean
Bright flowers, that shine like fire-flies in the gloam,
Startling the fawns that through the herbage roam;
And giant trees stretch forth in welcome arms
That shield whole squadrons with their leafy dome.
It was a Paradise of virgin charms,
By man untrodden and unvext with war's alarms.

8

Not long Nágendra peaceful thus remained,
Too soon the Eden of its rest was o'er,
Too soon the Áhaṛya's sword with blood was stained,
Their banners bathed in fratricidal gore.
True that they floated proudly o'er Chitoṛ
In triumph, but in triumph at what cost!
A thousand knights with Bápa ride no more,
A thousand champions of his cause are lost;
But yesterday so gay, and now, life's bounds are crossed.



By permission of Messrs. Downey.

H.R.H. THE PRINCESS OF WALES AND FAMILY.

CANTO IV.

9

A gallant chief was Bápa; where his casque
Flashed in the sun be sure war's shock was there!
Cowards face peril with an iron mask,
His arms were mailless and his face was bare,
But few mailed knights to meet that face would dare.
Few could bestride his battle-steed, or wield
His heavy sabre, or his forays share.
In Khurásán Death found him in the field,
By age unvanquished, and unknowing how to yield.

10

From him Samarsi sprang, whose daughter wed
The Chauhán king of Dihlí—then arose
War with the Ráṭhoṛ, and Samarsi led
His bravest chiefs against the Chauhán's foes,
And fought and fell where rapid Kagar flows.
Short triumph! for a mightier foe is near,
The Afghán comes, whose heart no mercy knows,
Stranger alike to pity and to fear;
All Hindús' love must perish, all that they revere.

11

So Dihlí fell and the brave Chauhán died,
Died as a warrior should with sword in hand,
For he too blindly on his strength relied;
His foe too wisely had the onset planned,
And the crude ordering of the Hindú scanned.
The morn still slept and night and silence reigned,
When the dull sound of horse-hoofs on the sand
Told that the stream was passed, the encampment gained,
And nought but flight, or death's dark cup, remained.

CANTO IV.

12

But Rájpúts not so lightly leave the field.
The van was broken, but the scattered throng,
Flying or fallen, still refused to yield.
They snatch their weapons as they speed along,
And warning spreads their distant ranks among.
These form in haste; their line repels the foe,
The farthest horsemen ply the spur and thong,
And gather comrades as they onward go,
Till squadrons, thin at first, to rushing masses grow.

13

And now the Muslims in their turn recede,
Borne down by numbers and despairing hate.
On sweeps the torrent, on, though thousands bleed,
Nor for their fallen friends their speed abate,
But friend and foe alike exterminate.
And victory seems on the Hindú to smile,
Who, blindly rushing headlong on his fate,
Lends himself reckless to the foeman's guile,
Nor sees the steel-clad hosts that on his flank defile.

14

At length the moment comes, the word is given,
The ambushed horsemen from their cover dart,
The Rájpút ranks are all asunder riven,
And panic terror chills the bravest heart.
So from his reedy lair with sudden start
And roar terrific, leaps the forest king.
Who that encounters him shall safe depart,
What force his lightning-rush aside shall fling,
What power disarm his rage, or disappoint his spring!



By permission of Mr. Jabez Hughes.

THE RIGHT HONOURABLE THE EARL OF BEACONSFIELD, K G

15

So fell the Chauháns, then Kinnauj was won,
Vanquished the Ráhtor, but no captive he,
His glory-crowned career was not yet done,
In a far land his reign was now to be;
There shall he wander tameless, feared and free,
No Eden his—a barren joyless land,
A land of death and deadly jeopardy;
Where stretches on and on the lean ribbed sand,
And Nature withers on the life-forbidding strand.

16

So in Márwár the Ráhtors rose restored;
But not from Mewár moved Samarsi's son.
He was a child yet, but around their lord
Gathered the clan; his mother led them on.
She was a princess whose proud soul would shun
No perils, and who rather would have poured
Her spirit forth where freedom might be won
From the vile bondage of the Muslim horde,
Than stain the memory of the husband she adored.

17

O Amber! 'tis a goodly sight to see
Thy marble palaces, though in decay,
But when that princess with her chivalry
Approached thy walls in glittering array,
To sweep the Muslim from thy soil away,
Well might their arms be nerved with tenfold might,
To see thy glorious halls the invader's prey,
Well might they rush impetuous to the fight,
And strike for freedom, their fair Rání and the right.



H.H. THE MAHARANA OF UDAYPUR, G.C.S.I.

18

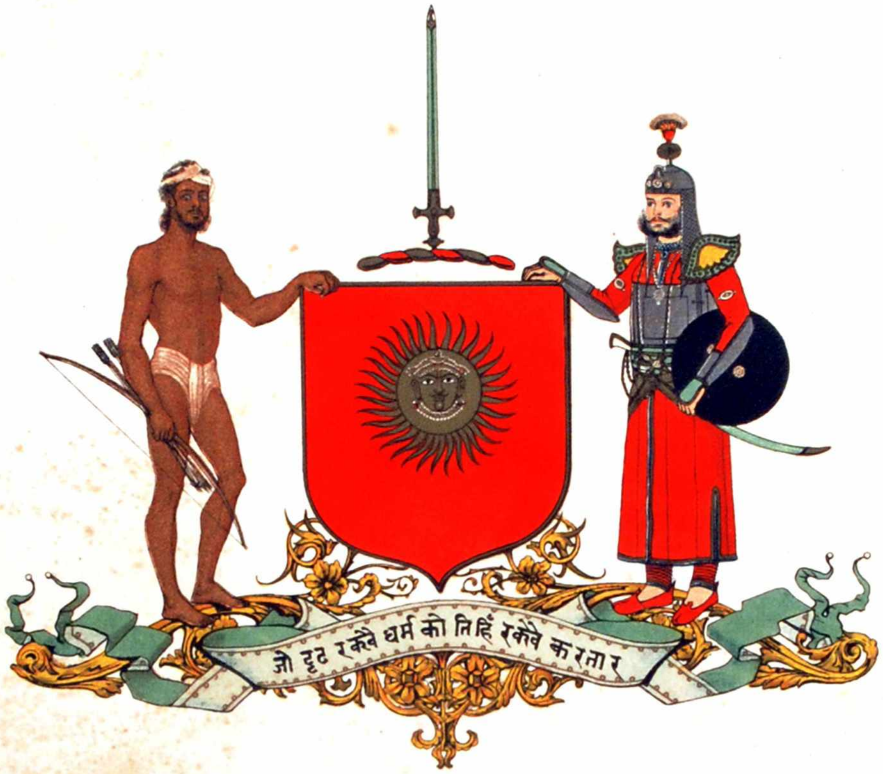
Yet for a moment pause they in the pass,
While with her words their leader fired each soul,
Then sounds the kettle-drum,—the living mass
Of horsemen on the astonished foemen roll;
No dangers daunt them and no fears control.
Their maddening rush, while on and on they come,
Grows to a lightning speed, as to the goal
Of death they gallop, and the doubling drum
Drives them o'er mounds of foes, who fight not, but succumb.

19

Dotards there are who prate of woman's fears,
Of her frail nature and inferior powers,
Of her life given to love and idle tears,
And the mean joys that charm her wasted hours,
The Helot nature that contented cowers
In a poor home, that is, indeed, too poor
For lordly man, whose high ambition towers
Above what is his own, and still craves more,
Thankless, although his cup of blessings should brim o'er.

20

Not so the soul of woman should be read;
She is content with small things, but can rise
To dizzy heights, and with elastic tread
Mount on the pillar of self-sacrifice,
And risks, too great for boastful man, despise;
How many dazzling deeds has woman wrought,
That win proud man's unwilling sympathies,
But to her own meek mind seem simply nought!
Priceless her love, and so by love alone is bought.



The Armorial Bearings

of

His Highness The Maharana of Udaypur

॥ सिद्धश्रीउदयपुरशुभस्थाने सर्वोपमाबिराजमानलायक महारा
जाधिराज महाराणाजीश्रीसज्जनसिंहजीबहादुर

Siddh Shri Udaypur Shubhasthane Sarvopmá,
Birajman Layak Maharijadhiraj Maharánaji
Shri Sajjan Sinhji Bahádur. G.C.S.I.

CANTO IV.

21

By none so low esteemed is woman's worth,
As by the warriors of Islám. 'Twas well
Its wealth should most abound where most its dearth
Is blazoned, and that day it so befell;
For long shall Hindú bards the triumph tell
Of Kuramdeví, when she led her clan
Against the Muslim host, and broke the spell
Of victory, which with Maḥmúd first began,
And first was broken when a woman led the van.

22

To manhood grew her boy-chief Karan, not
To fame, for he was tender-hearted, and
In Rájpút scutcheons weakness is a blot,
'Tis thought the hardest hearts can best command,
And he who rules must have an iron hand.
A Chauhán princess was to Karan wed,
And her proud son shook off his fatherland,
To live with Chauháns, and when he had fled,
And Karan died, a Jhálor Chauhán reigned instead.

23

But Karan's nephew came from far Aror,
And Mewár's chieftains gathered to his flag,
His sword back from the Chauhán won Chitoṛ,
His banner floated on its castled crag,
None from their place of pride its folds could drag.
So Ráhap prospered, and anew repelled
The tide of Muslim conquest. Who could lag
When Ráhap led, who take what he withheld!
Mandor was captured and its chief his triumph swelled.

24

Ráwal no more, he Ráná now shall be,
His Gehlots now Sisodias shall be called.
He keeps the helm, albeit a stormy sea
Sweeps round the ship, by danger unappalled;
Fortune sits spell-bound at his feet enthralled.
Not thus his nine successors, who all gave
Their blood to win back Gaya, which was walled
With bodies of Rájpúts, who found their grave
Beside celestial Gangá's heaven-bestowing wave.

25

Long years have passed, and for Lakamsi ruled
His uncle Bhímsi, spouse of Padmaní,
Whom Káma for his pupil chose, and schooled
In love's soft arts. Her eyes like the black bee
Had stings for all but one, for him honey.
There was in all she did a nameless grace,
In every look a voiceless ecstacy;
Swarga's own light shone beaming from her face,
And limners shunned the beauty that no art could trace.

26

Islám has Húrís in that radiant world,
Which waits the true believers after death;
And if the sails of Passion were unfurled,
Then only when impelled by Eden's breath,
In that fair haven, as the Ḳurán saith,
There would be less of misery and woe
In this half-ruined Paradise beneath;
But history tells 'tis far from being so,
And Rájpút annals the sad truth too clearly show.



TOWER OF VICTORY AT CHITOR.

CANTO IV.

27

The Glory of the Faith, 'Aláu'd dín,
Was then enthroned in Dihlí, and, in sooth,
Than his no reign more glorious yet had been
For Islám, but his fervour for the truth
Left him for other faiths but little ruth,
And he had heard the fame of Bhímsi's bride,
And tyrants seek to woo in ways uncouth;
Their love is aye to baser thoughts allied,
And that they covet most, which most should be denied.

28

The Muslim king would Padmaní behold:
Honour forbade it; but Chitoṛ must fall
Or the young Queen to him her charms unfold.
'Twas hard for one sweet face to ruin all,
And Muslim threats might e'en the brave appal,
And so pale compromise stepped in—the guest,
Admitted to the Ḥarím's inner wall,
Saw, in a mirror's burnished face impressed,
The charms of Beauty's Queen, the loveliest and the best.

29

He came unguarded, for he could rely
Upon the noble nature of his foe,
And prayed him in that generous strife to vie
And see whose trusting faith would furthest go;
So Bhímsi sought alone the camp below,
But soon the gulf 'twixt truth and treason found,
Struck unsuspecting with a felon blow,
And stretched all bleeding, senseless on the ground,
To wake disarmed, dishonoured, and with fetters bound.

30

And now the gallant prince must perish, or
To the false tyrant his fair queen resign,
Whose form should fill his fast embrace no more,
Whose love-lit eyes for him no longer shine,
Nor her soft arms again around him twine.
It was the madness of despair—one way
Alone was left to escape the dark design,
Treason by treason taught; one thing to say,
Another do, and the first traitor thus betray.

31

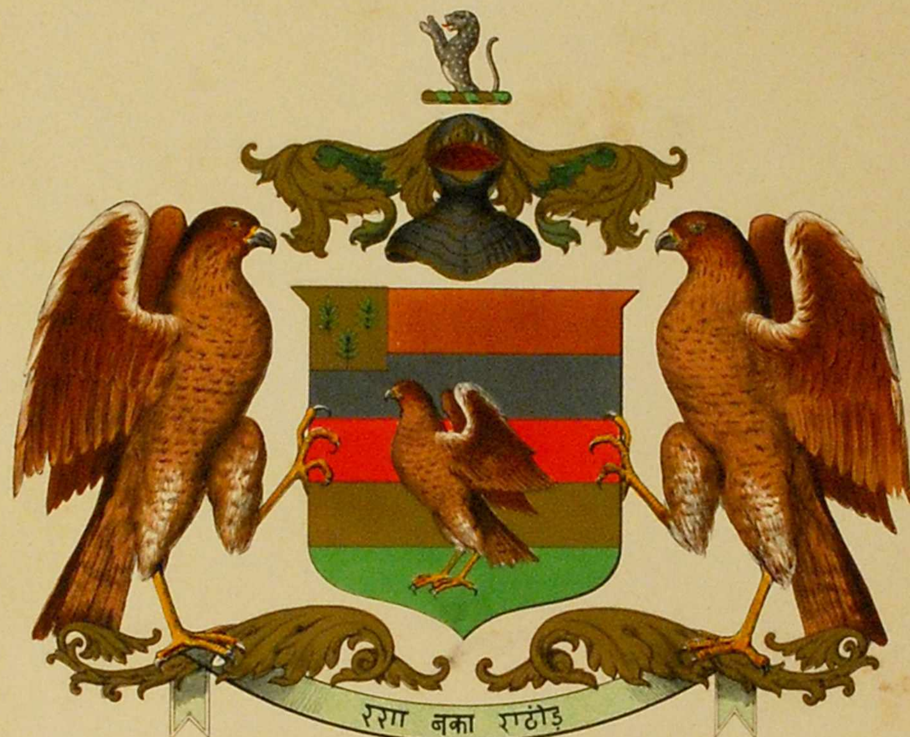
Promise the queen, but for her sweet self send
Those who the sword of vengeance well should draw,
Their chieftain's honour with their lives defend,
Repel the wrong and teach the lawless law.
So the next sun a long procession saw,
In name the queen's, in fact of desperate men,
Resolved to glut the foe's insatiate maw
With his own blood, and sworn to bring again
Their captive chieftain from the Muslim robber's den.

32

But 'Alá's guards were many, and in vain
Rushed the five thousand on that wall of steel;
Fast fell their blows, but faster flowed the rain
Of their hearts' current; now their thin ranks reel,
And with their blood they all their promise seal.
But for their chief they had a courser brought,
Which but once stricken with the armed heel,
Fled through the throbbing air more swift than thought
Till in the race earth seemed itself with motion fraught.



H.H. THE MAHÁRÁJÁ OF JODHPÚR, G.C.S.I.



Armorial Bearings of
H. H. The Mahárája of Jodhpur, G.C.S.I.

33

So from his fierce pursuers Bhím Sing fled,
And reached Chitoṛ, where sounds discordant rise,
The wail of those who sorrow for their dead,
The shouts of those who front their enemies,
War's thunder mixed with woman's mournful cries;
And fierce and fiercer yet the battle grew,
For well despair the want of force supplies,
And still on high the Ráná's banner flew,
Nor sank at last when tired the Muslim foe withdrew.

34

So for a time Chitoṛ was saved. Long years
Roll on. At length the tyrant's host again,
In lengthening vista on the heights appears,
And spreads exulting o'er the burthened plain.
Who, Ráná, shall recall thy champions slain?
Or wake the spirits of the mighty dead,
What power thy flagging strength can now sustain?
Well mayst thou ponder sleepless on thy bed,
And seek unearthly aid when earthly hope has fled.

35

'Twas in that blackest moment of despair,
'Mid the gray columns, by the lamps' pale light,
A shadowy form was seen. The glassy stare
Of its dull eyes more hideous made the night,
A red robe clothed its more than mortal height.
"Give," said the spirit, "for my hunger give
Twelve royal victims, dearest in thy sight,
And each a Ráná—only then shall live
Thy line, and the crowned children of the Sun survive."

36

Eleven gallant sons at that stern call,
Throned for four days, to battle led the clan,
And fought and fell. The father, last of all,
Resumed his throne, and perished in the van;
So to the shades the full libation ran.
Still for new victims the dark Spirit craved,
And bade the Johar crown what war began,
So should in woman's blood her robes be laved,
By flame and sword unpeopled Chitor thus be saved.

37

In a vast cave's impenetrable gloom,
The Pyre of death is lighted, and that Hell
Shall be the maiden's and the matron's tomb.
The fairest, noblest, all alike must swell
The long, sad line, and after ages tell
That none survived that day. One only son
Is left; his royal father loved him well,
And chose that he should live when all were gone,
And in new lands beget fresh children of the Sun.

38

When 'Alá the deserted city trod,
None heard, or answered, it was silence all.
In the vast palace sits alone with God
The author of this ruin. Blood shall call
To Heaven for blood, and visions strange appal
The gloomy tyrant in his secret soul,
And darkening shadows on his spirit fall.
He can rule nations, not his thoughts control,
Nor wash the crime away that blots his life's long scroll.

CANTO IV.

39

Meanwhile, in Árávalí's gloomiest glen,
Ajay, the sole survivor of Chitoṛ,
'Mid savage beasts and still more savage men,
Had grown to manhood, and oft pondered o'er
How best his country's glories to restore.
He had been wounded by Possalio's lord,
Who scaled his fastness and in triumph bore
His goods away. His own too feeble sword
Could not avenge him on the foeman he abhorred.

40

His sons Ajimsi and Sajjansi too
Were weak, though later from Sajjansi came
The chief who empire gave to the Hindú
In the dark future; but who now should tame
The pride of the invader and the spoil reclaim?
His nephew Hammír, Ursi's godlike son,
Alone was worthy to redeem his fame;
He sought the foe, and, ere the day was done,
The gory head of Munja proved the battle won.

41

The sword of Hammír ne'er forsook his hand,
Drawn in the *Ṭíká dauṛ* it glittered still
For three score years and four; till life's last sand
Ran out it wrought unchecked its master's will,
Ne'er sought its sheath, nor threatened but to kill.
But now in Hammír's ancient capital,
Chauháns, the Dihlí king's behests fulfil,
And Rájpúts pander to a bacchanal:
Shall they not therefore rue their baseness? aye, they shall.



H.H. THE MAHÁRAJÁ OF JAYPÚR, G.C.S.I.

42

But see, a herald comes! what message this
Brings he? Can it the spousal symbol be?
It is the cocoa-nut. With blood like his,
The false Rájpút—false to his ancestry,
His faith, his clan—can there be sympathy?
What! shall the traitor's daughter Hammír wed,
And Máldeo a Sísodian grandson see?
Rather be Hammír numbered with the dead,
His banner riven and his clan's last blood-drop shed.

43

So thought his knights—Hammír himself not so,
For he was fearless, and his trenchant blade
Had hewn long vistas through the embattled foe,
Since first alone his *Ṭiká daur* he made;
Of traitors could such hero be afraid?
So, with five hundred to Chitoṛ he rode.
Strange that no *Toran* welcome there displayed!
Strange that as to the bridal hall he strode,
No rite the consummation of his hopes foreshowed!

44

The bride is brought; the kinsmen of the bride,
With folded arms and gloomy looks, are there.
And did the bridegroom for such welcome ride
From his far home to claim his lady fair?
He heeds them not, returns each haughty stare,
But curbs his rising fury, and conceals
What his bold heart and giant strength could dare;
The lightning of his eye alone reveals
The thunder-cloud within, and all that Hammír feels.



Armorial Bearings of
H. H. The Mahárájá of Jaypúr, G.C.S.I.

CANTO IV.

45

And now the priest the hero's ire restrains,
Ties to the bride's the bridegroom's robe and lays
Her hand in his, and then for them remains
The freedom of discourse that rite conveys.
The Princess told how in her childhood's days
She to a chieftain was betrothed, who died
Ere she had seen him, and her voice betrays
The anguish that she could no longer hide,
To be so young at once a widow and a bride.

46

Tall was she, beautiful, and to him clung,
As clings the champá flower to some tall tree,
And he his arm of strength around her flung,
And soothed her with soft whispers tenderly.
And then she told him it would easy be
To win again his castle of Chitoṛ,
If he would listen to her plan, for she
Had bold retainers, and the name he bore
Was dear to Rájpúts, who his fortress would restore.

47

And so they went to Kailwára, and when
Her sire was absent she returned to plead
Her hero's cause, and on the quarry then
Hawk-like he stooped, and what though hundreds bleed,
Hammír had vowed to perish or succeed.
The gates are forced, and then his flaming sword
Beats down the assailants of his country's creed,
And wrings atonement from the traitor horde,
Till the Sun's banner floats on Chitoṛ's heights restored.

CANTO IV.

48

'Twere long to sing the praise of Hammír's reign,
How from far lands when gathering clansmen came,
Repeopled Chitor teemed with life again.
Sons and sons' sons were worthy of his name,
Enlarged his conquests and increased his fame.
Then rose to heaven many a marble pile,
And many a trophy told of Islám's shame;
On Ábú's peak, and in each dark defile,
Towers frowning baffled force and spurned the foeman's guile.

49

It needs not now to dwell on Lákha's gold,
On Chonda's virtues, or on victory's tower,
Or on the lamp in Komalmer's proud hold,
That flashed to Mandor, where his Jhála flower
Imprisoned lay since that accursed hour
When Kumbho came and bore his bride away,
And left him grief and vengeance for her dower,
Vengeance that slept for many a weary day,
Nor came from him, but proved that sons their sires betray.

50

Yes! Údá slew his sire, and, shunned by all,
The murderer basely cringed to Dihlí's king,
And proffered for his aid to be his thrall,
And his fair daughter as an offering bring.
Could such vile churl of Ráma's lineage spring!
But Heaven's own fire struck down the parricide.
Then Ráná Raimall came, decreed to fling
The gates of glory and of conquest wide,
Vanquish Málwá, and tame imperial Dihlí's pride.



H H. THE RAJAH OF RATLÂM.

51

Brave were his sons. One had a nobler gift
Than valour—perfect and unselfish love,
Which human nature can to godhead lift,
And gild it with a radiance from above.
As though with soaring eagles joined a dove
Is gentle still, so Sangá's spirit rose
To deeds heroic, and took up the glove
Of challenge, but, victorious o'er his foes,
He would bind up their wounds and all their bonds unclose.

52

The fame of Mewár reached its topmost height
With him, and withered when he passed away.
On eighteen battle-fields he turned to flight
The hosts of Islám; Málwá's proud array,
And Dihlí's emperor fled in wild dismay.
Bakrol, Ghátolí saw the crimson flag
With victory fanned, till on that fatal day,
When Bábar reached Biána's giant crag,
Then Sangá turned to bay, as turns the hunted stag.

53

At Khánwa Sangá met the Tartar van,
His vanguard charged their ranks with headlong speed,
And of the scattered Muslims scarce a man
Rejoined his camp, but Sangá turned his steed,
He would not profit by his foeman's need,
To perfect victory. As in days gone by
He saw with pity Málwá's sovereign bleed,
So now he willed not that his foe should die,
But rather proffer peace, or turn aside and fly.

54

Too kind to one whose creed forbade to spare,
Whose spirits rallied with the respite given,
Who gave no 'vantage and could grandly dare,
And from his trenched camp could not be driven;
Whose ranks were ne'er by charging horsemen riven,
Who gathered courage from the long delay,
And won with solemn vows the aid of Heaven.
It comes at length, the wished-for battle day;
The gallant Rájpúts charge and Sangá leads the way.

55

Onward they came, like billows of the sea,
Tossing their thousand thousand plumes on high.
O! 'twas a glorious sight that chivalry,
Rushing like whirlwinds on their foes to die,
While Havoc reigned and Horror hovered by.
Like broken glass their armour strewed the plain,
And still the death bolts flew unceasingly;
A thousand chiefs were numbered with the slain;
But Rájpútáná shed her heart's best blood in vain.

56

So sank the star of Sangá, but, as long
As bards the story of their country tell,
His deeds shall live immortalised in song,
And consecrate the land he loved so well.
From his high place too soon his children fell.
Ratna slew Búndí's chief, by him was slain.
Fools court invasion they can not repel,
So Bikram found and rued his fault in vain,
When Devastation stalked through Mewár's ruined plain.



H.H. THE MAHÁRÁO RÁJÁ OF ALWAR

CANTO IV.

57

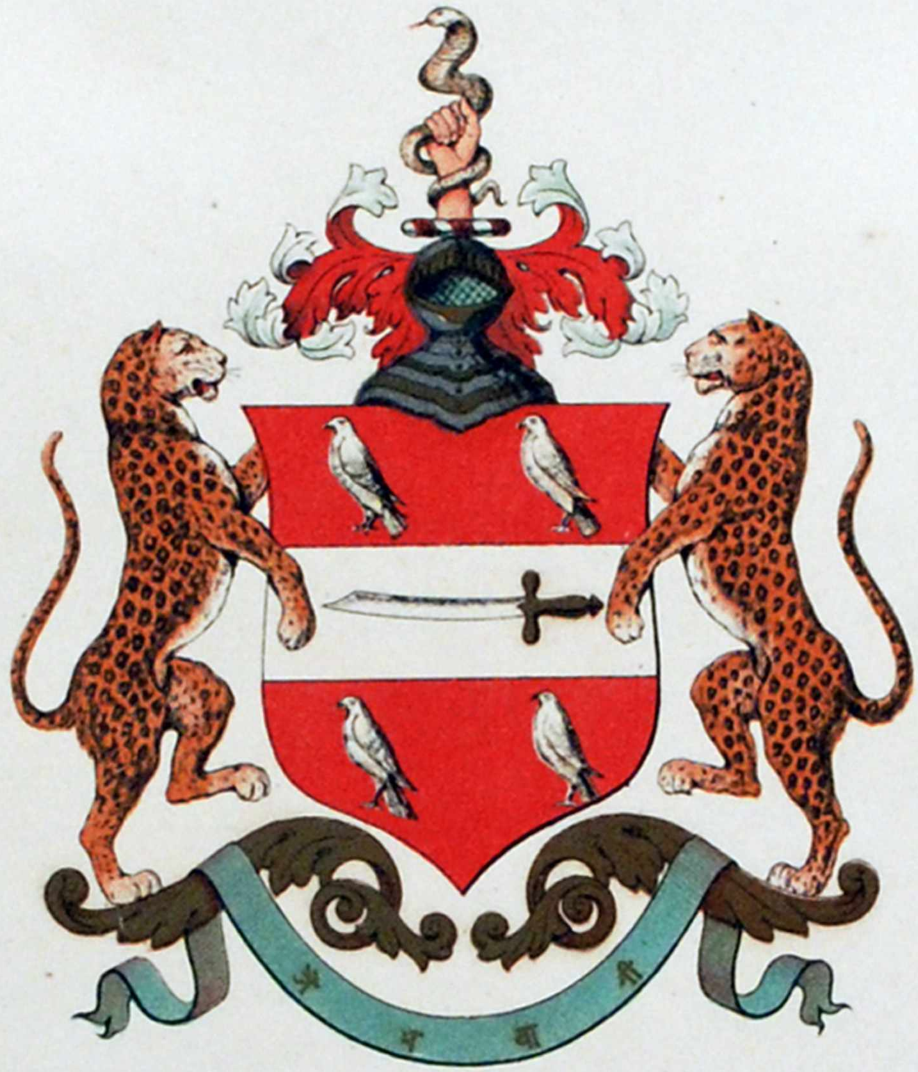
Then stern Bahádur thundered at the gate,
Invaded Mándú dared in turn invade,
The queen her bracelet sent, alas, too late!
Though not for vengeance, but too late for aid.
Humáyún granted all his lady prayed.
True knight was he, but when from far he came,
Low in the dust the proud Chitoṛ was laid,
The queen had perished in the Johar's flame,
The fight was lost, and death had wiped away the shame.

58

Yet not inglorious, but in arms they died;
The Hárá chieftain and his gallant clan
Long from the Bíká rock the foe defied,
Then, still unyielding, perished to a man,
When the train fire around the bastion ran.
The Ráṭhoṛ queen in arms her warriors led,
Threw wide the gates and sallied in the van;
Then the dull echoes owned the conqueror's tread,
And told him he had won a city of the dead.

59

Two woes were past, and once again Chitoṛ
Rose from its ashes, but relentless fate
O'er the devoted city brought once more,
The war-clouds of Islám's unsparing hate.
Strange that Humáyún's son should desolate
That which his sire had saved, or tried to save;
Stranger that man should call the monarch great
Who changed a glorious city to a grave,
And where an Eden blossomed made the wild grass wave!



Armorial Bearings of
H. H. The Mahárão Rájah of Alwar.

60

'Tis idle on such paradox to muse,
Enough that man by his mere instincts led
Will power conferred for higher ends abuse,
And like the brute, on weaker creatures fed,
To sate his appetite through carnage tread.
Earth-hunger as 'tis called, the cruel lust
Of conquest, slumbers only in the dead;
When victors and their victims blend in dust,
And the devouring sword is swallowed up in rust.

61

The Ráná Uday Siṅh, unlike his race,
Had fled Chitoṛ and trembled at the foe.
But many a chieftain rushed to fill his place;
The Jhálá, Chauhán to the rescue go,
And Chonda's, Sangá's sons like ardour show.
The Pramár and the Tuár there unite,
Back to their source the Rájpút clansmen flow.
The Kelwa and Salúmar lead the fight,
And Kelwa's queen and princess combat for the right.

62

In vain they fought. The children of the sun
Must perish at the sun's gate, on his day,
As if to signalise the victory won,
And sweep Sísodia's name and fame away.
Jaimall and Patta for a moment stay
The victor's progress, but by Akbar's hand
The Ráṭhoṛ bleeds, and then the flickering ray
Of hope is quenched, the hero's last command
Divides the *Bíṛa,* lights the Johar's fatal brand.



WATER PALACE AT UDAYPŪR.

63

So ne'er to rise again proud Chitoṛ fell;
No banner floats now o'er its ruined halls;
But tigers slumber there and jackals yell,
While from its moss-grown keep and mouldering walls
The night-owl shrieks, and the lone bittern calls.
There, in his leafy ambush, lurks the snake;
Each thing of terror that mankind appals
Has leagued with death its dwelling there to make;
But man has slept his sleep, and there no more will wake.

64

Uday the Ráná with his fugitives,
Like the scared bird whose nest some spoiler took,
Sought the sad shelter which the desert gives,
And found a fairer home than he forsook
In a lone valley, on which mountains look,
And in its lake their giant shadows see;
A lake fed by a rushing mountain brook,
Which from the bondage of its banks set free,
Swells yearly, nature's mirror and her gem to be.

65

And here the Ráná a fair palace built,
And dwellings grew around, and marble fanes.
It was too lovely for the abode of guilt,
And crime forsakes the spot where beauty reigns,
And silver peace will cleanse war's crimson stains.
And so the children of the sun had rest,
And yet no Eden in this world remains
Without its serpent, and hell finds a zest
In troubling still the calm existence of the blest.

66

And so when Uday died and Pratáp reigned,
And proudly held aloof from Dihlí's king,
Though Amber and Márwár allegiance feigned,
And stooped their heads a vassal's gifts to bring,
The haughty Mughul strove the same to wring
From Mewár's Ráná, who disdained to yield,
And chose the glove of challenge down to fling.
Expelled his home he made the battle-field
His throne, his sceptre was the sword he well could wield.

67

From their loved homes at his stern bidding go
His people to the lonely mountain's side,
So through waste fields and jungles dense the foe
Marched to subdue the dauntless Ráná's pride,
Who with his single clan whole hosts defied;
And with it met imperial Akbar's son,
With whom the Ráṭhoṛ chief was fain to ride.
The odds were countless, Pratáp reckoned none;
What odds could weigh with him the battle-field to shun!

68

At Haldigháṭ the invading host he met,
His crimson banner in their midst he bore,
Seven wounds had pierced the hero's frame, but yet
Onward he forced his passage as before,
His armour cloven and his lance all gore.
And now Prince Salím's side he reached, and slew
The driver of his elephant, and tore
His banner down, and then more furious grew
The fight and fresh assailants crushed the valiant few.



H.H. THE MAHÁRÁJÁ OF PANNÁ, K.C.S.I.

CANTO IV.

69

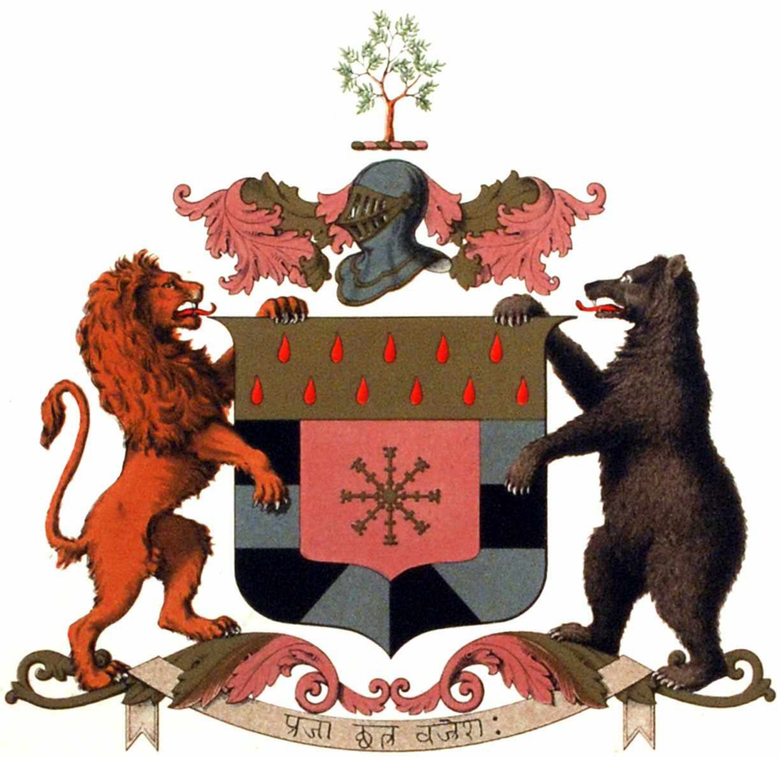
Forced from the field at length alone he rides,
His noble Chaitak bears him fast away,
But spent and bleeding still his steed he guides,
While in the west fast sinks the orb of day,
And fainter come the voices of the fray.
And now he nears the forest's sheltering gloom,
Pursuit is hopeless there, but who be they,
Who follow? are they messengers of doom,
Who gallop headlong on his track as to their tomb?

70

Aye to their tomb, for of the three the third
Strikes down the other two and shouts "'Tis I!
Thy brother, stay thy steed." The Ráná heard,
And stopped his charger at the welcome cry;
Saktá had saved him in his jeopardy.
Saktá, his brother, traitor once, but now
Again his brother pledged for him to die,
His hatred changed to love; he came to bow
The knee, and swear allegiance, and he kept his vow.

71

There gallant Chaitak died, and in his stead
The Ráná mounted then his brother's steed,
Their hands were clasped and loving words were said,
And so they parted and Pratáp was freed
From death and danger by his brother's deed.
Long years he fought, hunted from hill to hill,
Each day beheld him and his clansmen bleed,
And in the wild woods weeping Rájpúts still,
Point to the signs of his unconquerable will.



Armorial Bearings of
H. H. The Maharajá of Punná, K.C.S.I.

72

They show the rings whereon the cradles hung
Which saved his darlings from the beasts of prey,
While he was chased the gloomy woods among
By cruel men, more savage far than they,
And oft he turned and reckless stood at bay.
For self he cared not, but 'twas hard to see
The wild-cat tear his children's bread away.
Five times a-day his famished group would flee,
And leave the untasted food and curse stern fate's decree.

73

But, in the darkest moment of despair,
Heaven sends its ray to animate the brave,
And aids the hopeless against hope to dare,
So help unlooked-for came Pratáp to save,
When nought seemed left but exile or the grave.
He had his clansmen called to share his flight,
And plant his banner by the Sindhu's wave,
When Bháma brought his golden hoards to light,
And bade him raise fresh levies, and renew the fight.

74

Fortune still bears an opiate in her hand,
And man is vain and drowsy in success,
And slumbers, by voluptuous breezes fanned,
Which breathe of safe, enduring happiness:
So, leaping from his ambush of distress,
The Ráná found an unsuspecting foe,
And taught him how the wronged their woes redress,
And still he smote the Muslim blow on blow,
And made fair Mewár's plains with bloody torrents flow.

75

So when he died his fatherland was free,
And he had won his kingdom back again.
If for such wrongs there compensation be
A people's praises must have soothed his pain.
Still in their breasts his glorious deeds remain;
Of Ráná Pratáp sings the minstrel boy,
The village listens to the patriot strain,
And the loved memory is a lasting joy,
A feast where surfeit comes not, and whose sweets ne'er cloy.

76

Pass we the rest—war's whirlwinds, and the rays
Of glory's sunshine breaking through the cloud;
Mewár had golden triumphs and bright days,
And sons of whom the wide world might be proud,
Heroes, whose names must on all memories crowd.
No braver knights round Arthur's table met,
Nor nobler virtues Charlemagne's peers endowed,
Than Mewár's barons; priceless jewels set,
Like stars, in Rájpútáná's princely coronet.

77

Enough—one tale remains—of Kishn Kaur,
No gentle tale of love—though she was fair
As though angelic hands had dropped a flower
To show to fallen men what beauty rare
Is found in Eden, and so make them bear
The blasts of this cold world, in hope to win
Their way back, and in bliss celestial share,
There nought impure, unlovely enters in,
Only the pure and bright, the spotless, without sin.



H.H. THE MAHÁRÁO OF KACHH.



H.H. THE PRINCE OF KACHH.

78

Kishn was such as pass the diamond gate
Of Eden; but two princes sought her hand,
She knew that for her will they feigned to wait,
While she looked meekly for her sire's command;
But love of princes oft is writ on sand,
And love in rivals passes soon to hate,
So Máru chose her father to withstand,
And neither rival would his claim abate,
And discord sate unwilling to decide her fate.

79

Sindhia joined Máru, while together bled
Mewár and Amber for their spears were few.
Then Amber gathering strength his thousands led
Against the Ráṭhoṛ and his ranks o'erthrew.
But he from the false Muslim succour drew,
Who pledged his faith to those he hated most,
And like a Judas kissed before he slew,
Feasted his victims, was their willing host,
To come blood-stained on their carouse like Banquo's ghost.

80

His was the fell proposal that the blood
Of Kishn Kaur should end the dubious fray.
So for the guilty ever die the good,
And traitors still the innocent betray.
But lived there one who could such angel slay?
Breathed there the wretch whose fiendish soul would dare
To wash those crimes with her pure blood away?
They sought such villain; none the sin would share,
And so their gloomy conclave ended in despair.

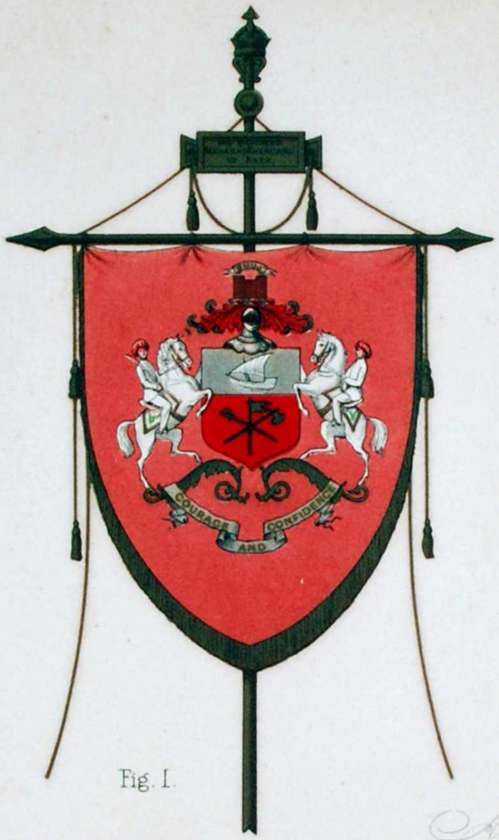


Fig. I.



Fig. 2.

Armorial Bearings of
H. H. The Mahárao of Kachh.

81

No stranger might those maiden charms behold,
Only the near of kin that face might see,
And pass without reproach the Pardah's fold,
From her fair breast her fairer soul to free.
So to her brother fell that infamy.
Shuddering at last he sought the Ráwala,
And waited for her footstep tremblingly;
He heard her sigh and struggled to obey
His sire's command, paused, looked, and cast his steel away.

82

Then they the Ḥarím women sent, who brought
A goblet of Kusumbha, and a child.
A simple child, who did as she was taught,
Gave Kishn the fatal cup, looked up, and smiled
As though she would her sadness have beguiled.
The victim then these words of parting said,
"Grieve not thy heart for me, my mother mild,
I go the mansions of the sun to tread,
To meet the sainted spirits of the glorious dead.

83

"What is the life of woman! but at best
A brief reprieve, a respite from the flame.
I am my father's, and at his behest
Had been a husband's. When fate's message came
For him, I must have followed. Still the same
Is woman's life—another's, not her own.
And now I die to shield my sire from shame;
O not for me this shortened life bemoan!
I die for others, blest, exulting and alone."

84

So perished in her prime fair Kishn Kaur,
A nobler death not Greece nor Rome could show.
Men fondly used to call her Mewár's flower;
And flowers will fade when winds malignant blow,
But in full beauty none e'er withered so.
All suddenly her drooping leaves were shed,
But sweeter still their fragrance seemed to grow,
And will live on till time itself be dead,
And to all nations breathe how Kishn's sweet spirit fled.

85

Those times are past, and peaceful are the dreams
Of Mewár's children now, while all around
O'er giant hill and smiling valley streams
The flag whose memories hallow English ground;
No foe of Mewár there will e'er be found.
Thy warfare past thus Mewár seek repose,
While thy fame's echoes through the world resound.
So the bright sun his last long shadows throws,
Then sinks, and all the sky with crimson glory glows.

86

Next of the Ráṭhoṛs be the praises sung,
Who first in Kinnauj reigned by Gangá's side.
Whether from Kush or ancient Kasyap sprung,
And with the children of the sun allied,
The Kṣhatriyas own them as their flower and pride.
Few were their spears when first Kinnauj they left,
And their last king was whelmed in Gangá's tide:
Of lands, of home, almost of life bereft,
Two hundred weary men their passage onward cleft.

CANTO IV.

87

Through foes and forests still they forced their way,
And first their leader Phulra's Riever slew,
And won a bride, as guerdon of the fray,
The fair Solankí. Next his banner flew
In Kher, in Mahwo, Pálí and Máru;
The last by Chonda won, whose daughter's hand
Was given to Lákha, Mewár's Răná, who
Gave to her giant brother Ranmall land,
Which lured the Ráṭhoṛs to him from their desert sand.

88

But land, like gold, still proves the source of strife,
And Mewár's chiefs would own no foreign lord,
So Ranmall paid for his domains with life,
And Jodha was for Ranmall's sake abhorred,
Nor could Máru a refuge safe afford.
So both from Mewár and Máru he fled
Till his foes sheathed at last the avenging sword,
And suffered him once more the soil to tread
Of Máru, whither then his fugitives he led.

89

But Jodha left his capital Manḍor,
And built a city called by his own name.
Thenceforth in Jodhpúr dwelt the proud Ráṭhoṛ,
And Máldeo made it worthy of his fame.
It was a virgin fort till Akbar came
And robbed the Ráṭhoṛ of his liberty;
Then used his arm unbending chiefs to tame.
So Surtán found, who ventured to defy
The gods, and madly shot his arrows at the sky.



H.H. THE ṬHÁKOR OF BHÁVNAGAR, K.C.S.I.

90

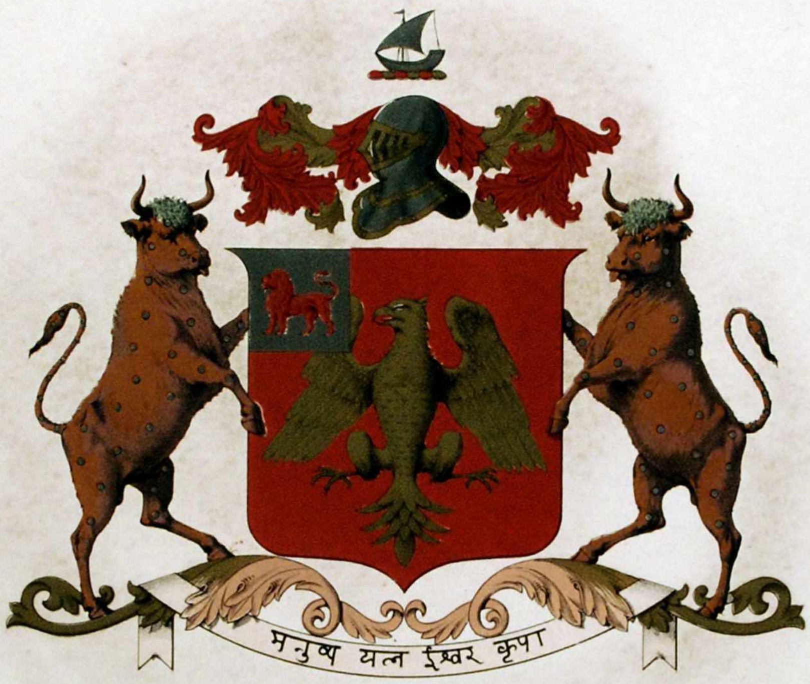
From such high lineage sprung, in regal state,
Jaswant, the lord of Márwár, 'mid the throng
Of princes at the Dihlí conclave, sate
Pre-eminently great. To him belong
The praise and homage of the sons of song.
Next to the mighty Ráná of Mewár
Is his high rank the assembled chiefs among.
O'er both the banner waves of India's star,
While gazing multitudes applauding shout from far.

91

Near them the Ráṭhoṛ chieftain of Ratlám,
Illustrious Jaswán, sits in youth's gay prime.
Time was when Rájpút mothers babes would calm
With songs of heroes of the olden time;
Then Ratna's name and deeds adorned their rhyme;
Bravest was he among the gathered brave,
Who barred the Mughul in his path of crime,
When Jaswant led to glory or the grave,
The sire of Aurangzíb and young Murád to save.

92

Ratna was fourth from Uday, of Máru
First Rájá, and Ratlám was built
By him, who did such deeds of derring do,
And his own blood and blood of rebels spilt,
To stay the arm of parricidal guilt.
Near old Ujjain the storm of battle raged,
And Ratna's sword was crimson to the hilt;
Vainly the fight the Franks and Mughuls waged.
That day their thirst of blood was with their own assuaged.



Armorial Bearings of
H. H. The Thákúr of Bhávnager, K.C.S.I.

93

Near him Siwáí Rám Sinh of Jaypúr,
The noble leader of the Kushwa race,
Showed how the royal clans of Hind endure,
Though wandering for long years from place to place.
Their birth the Kushwas to Ayodhyá trace.
To Rotás first, then to Lahar they came,
And then in Gwáliár found a resting place;
Then Nala, linked with Damayantí's name,
Bequeathed to Nishadha his own enduring fame.

94

At length, expelled from her paternal home,
To Dhúndár Dholá's royal mother fled.
And there abode, content no more to roam.
There by the Mainas her young son was bred,
And grew to be their leader and their head.
But ill the youth their loving care repaid,
And as they bathed he filled their tanks with dead.
But soon atonement for this slaughter made,
And fell when gathering clans against him were arrayed.

95

He perished; but his son subdued Ambér;
His grandson pushed the conquest, and Pujún
Came next, and marched to distant Dihlí, where
He served the Chauhán, and attained the boon
Of his fair sister's hand. She was too soon
His widow; when Kinnauj its princess lost,
And Ráthors, waking from their wonder-swoon,
Mounting in haste the Chauhán's passage crossed,
Then he and many a chief were on the death-pyre tossed.

96

Pass we the rest. At length Baharmall came,
Who served Humáyún, and was Akbar's friend,
His son Bhagwándás, first of Rájpút name,
A daughter to the Mughul deigned to send,
And his proud lineage with the victor's blend.
Her spouse Prince Salím reigned as Jahángír,
Their son prince Khusrau met a cruel end,
Slain by his brother Khurram, as too near
The throne, for hatred oft begotten is by fear.

97

Mán Sing ruled next in Ambér. Fourth from him
Was Jay, the Mirzá Rájá, he who took
Mah'ráshtra's hero, but his fame grew dim
When Jay Sawáí Ambér's halls forsook
And built the city on whose walls we look,
The Jaypúr called from him. Though he was sage,
He would no rival of his glory brook,
As Bijay his own brother found; a cage
Taught him that young ambition should give place to age.

98

Jay Sing the Second spread his conquests wide,
And was besides the Newton of his day.
Well may his name be still his country's pride,
And men to his descendant homage pay,
The Rájá Rám Sawáí of this lay.
Near him was throned a scion of his race,
The Mahárão of Alwar, handsome, gay,
A prince of lofty spirit formed to grace
Amid those mighty chiefs his own illustrious place.

99

Lovely is Alwar, when the pale moonlight
Tints its white marble halls and massive towers,
And quivering on its dizzy castled height
Falls on its lake and gardens gay with flowers;
Where song and dance prolong the flying hours.
It is a fairy home, a heart's delight,
Formed to recruit Ennui's exhausted powers.
Here dwells the Mahárao, a gallant knight,
Who like his valiant sires would combat for the right.

100

Such was Prince Mangal's grandsire, who had been
A leader worthy of the Kushwa race,
A chief of giant form, majestic mien,
With truth and courage stamped upon his face;
But he was old, and weakness came apace,
And he no more could mount his battle-steed,
Nor could his coat of mail his form embrace;
It was the time for loyalty to bleed,
When England saw her spáhís from her flag secede.

101

The mutineers of Nímach then had come
Half-way to Agra, and the peasants fled
From the dread echo of the alarming drum,
And terror and dismay to Alwar spread.
Its chief would fain himself his troops have led
Against the foe and stopped their proud advance,
And would for England his life-blood have shed;
But his weak arm refused to couch the lance;
Palsied by age the giant lay as in a trance.

CANTO IV.

102

But still he sent his chiefs against the foe;
They led two thousand men—and most were true,
Except the Bakhtiár legion and Máldeo,
Who all were Muslims, and would not imbrue
Their hands in blood of their own creed'smen, who
Fought for Islám. One, and but one, Rájpút
Turned traitor to his salt, his brethren too;
But he was leader, and the bitter fruit
Ripened apace which comes from such a deadly root.

103

The Rájpúts met the rebels at Achnér,
And would have fought, but Chimman bade them not,
And trapped the other Sardárs in a snare,
A so-called parley, though their blood was hot.
The rebels vowed their safety but forgot
Their vow, slew all who on their promise leant,
Except the traitor, and then turned their shot
Upon the camp, but it in vain they spent;
So with the mischief done they then withdrew content.

104

Such was the chief of Alwar then in heart,
Such is its ruler now in soul and truth;
But one who could in conflict take his part,
Who blends the skill of age and fire of youth.
The Rájpúts are a royal race in sooth,
Who would sustain the glory of their sires;
In peace their courage softens into ruth,
But in the ashes live their former fires.
Their myriad swords will flash when their Empress-Queen requires.

Canto V.

THE WESTERN RÁJPÚTS.

1

What hidst thou in thy depths, O cruel Sea?
The trophies won from poor mortality;
The bones of men, bright gold and gems,
Pearls that should deck kings' diadems;
Uncounted wrecks that mouldering go
With thy deep currents to and fro,
Or decked with many-tinted shells,
From grottoes where the octopus dwells.
What secrets thy abyss conceals!
Secrets that none shall know, till peals
In thunder the last summons dread,
"Give up, O Sea, give up thy dead!"

2

Time was, O Sea! that thy remorseless wave,
Born of an earthquake for a nation's grave,
Upheaved, as by a tempest's breath,
Sucked down a city whole to death.
One moment and the sunbeams shone
Upon its spires—the next 'twas gone.
In beauty's bloom, with pleasure flushed,
Those thousands sank, and all was hushed.
So perished Dwárka, Kṛishṇah's home,
Its death-sighs bubbled up in foam.
No time for thought, no word of flight,
The sea streamed o'er them in its might;
Down, down they sank, and all was night!



THE TEMPLE OF DWARKA,

From a Sketch by Major Pullan.

3

Dwárka thus perished; but the Yádava race,
Left in those shores and neighbouring lands its trace.
The sea was then their scourge and foe,
But now its waves defensive flow,
And gently heave and softly shine
Where rules a king of Yádu's line.
To West and South that barrier see;
Thence comes by land no enemy;
Northward and Eastward, lo! expand
Drear life-forbidding wastes of sand.
They shall be swift, they shall be brave,
Who cross in war that burning grave!

4

In such a realm, in such a guarded home,
Live royal Khengár, safe by ocean's foam!
What hostile strife dare enter seas,
Where England's flag floats in the breeze?
Here Jhárejá contented rest,
Where marble halls thy wealth attest.
Thy mariners, as skilled, as bold,
Shall sail to Afric's shores of gold,
And from that land of treasures bring
Rich tribute to their chief and king.
So Kachh shall flourish safe and free,
And Bhúj a second Dwárka be.



A HOUSE IN JODHPÚR.



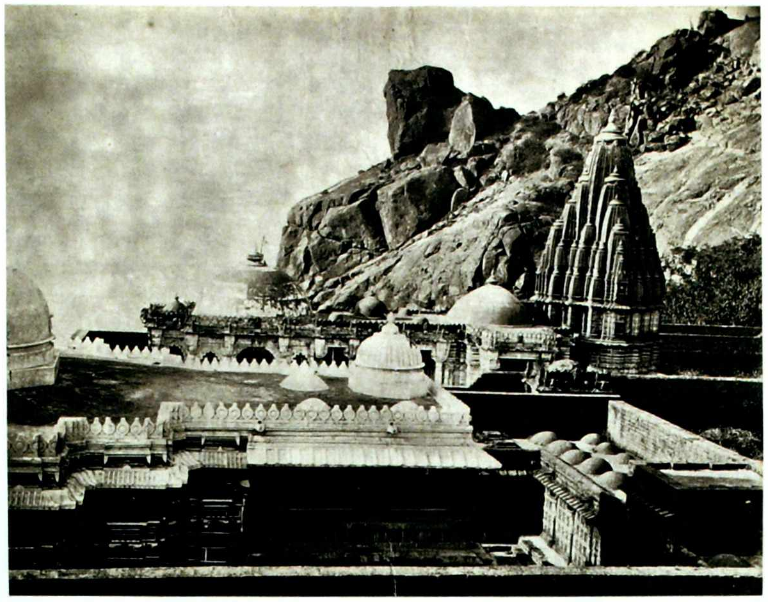
PALACE OF THE RÁO OF KACHH.

5

Of the same clan, but parted by a sea,
Which lips the level coast-line dreamily,
Save when the sudden hurrying tide
Frets o'er the rocks the shadows hide,
Is Nowanagar's lord, who sways
His Rájpúts as in olden days,
When chiefs gave welcome brimming o'er
To all who sought their friendly door,
Received the sick, relieved the poor,
With largesse cheered the gaping throng,
And gladdened all with sights and song;
So reigns the Jám, long may he reign,
Who gives, and gives, then gives again.

6

Pass now through jungles to the western heights,
Where Girnár's savage grandeur awes, invites
Rash man to climb its naked peak,
And his soul's welfare madly seek
By plunging in the dread abyss;
If Hell's mock be on earth, 'tis this!
Long is the path to reach the ledge,
That skirts the summit's giddy edge.
But then, what scenery sublime
Breaks on the daring few who climb!
There rocks on beetling rocks are hurled,
Like a by Titans ruined world;
And hills stretch out in golden light,
Till ocean's waters close the sight.



TEMPLES OF SANGHARAM SONI AND KUMÁRPÁL, WITH THE ROCK OF BHAIRAVA JAP AT GIRNÁR.



TEMPLES OF TEJPÁL AND NEMNÁTH AT GIRNÁR.

7

Here, since forgotten ages, man has given
His life, his all, to win the way to heaven.
Here, in some gorge's awful gloom,
The Aghor made his living tomb,
And with the wolf and panther fed
On ghastly remnants of the dead.
Here, in the mountain's forest belt,
All shapes of awe and terror dwelt,
And as Wágeshwar's temple shows
The wild was peopled with man's foes;
Death watched the hapless pilgrim crew,
What famine spared the lion slew.

8

Where all seemed sunk in superstitious night,
'Twas well that some at last should seek for light;
Well that amid such phantoms dread
A refuge-city raised its head.
It was a world-old city when
Humáyún came from Fárs again
To reign at Dihlí. With him came
Two nobles not unknown to fame,
'Ádil Khan Bábí and 'Uṣmán,
For him they quitted Iṣfahán,
For him they fought, and 'Uṣmán's son
The name of Shír, "the lion," won.



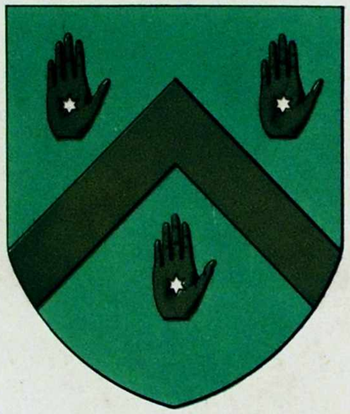
H.H. THE ṬHÁKOR OF MORVÍ.

9

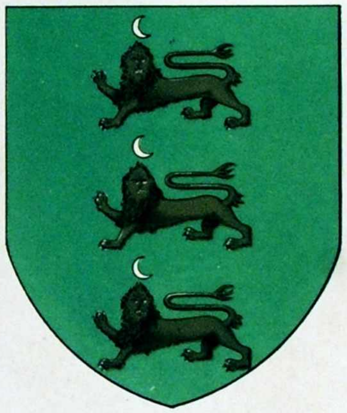
His son was Jâfar the "rank-breaker" named,
To him was born Ṣalábat, who proclaimed
His son Bahádur heir, and he
Conquered the Jhálas, but set free
The Ráná, then by exploits gained
The Fort of Júnágaḍh, and reigned
Secure in its strong citadel,
And there his offspring reigned as well.
It was a goodly heritage,
And they were valiant, just and sage,
And much they did to scatter light
Amid the gloom of Error's night.

10

Sprung from such sires Núwáb Muḥabbat reigns,
The blood of Saiyids courses in his veins.
His looks beseem his high descent,
A Ḥátim's look is eloquent.
Well fares the wanderer, whose fate
Conducts him to that Prince's gate,
Where wondrous sights will well repay
The toil of many a weary day.
There in the forest, dark and lone,
Stands King Ashoka's tablet stone.
And hewn in earth monastic cells,
Where now the hooded serpent dwells,
Of vain, misguided penance tell,
Heaven sought by making earth a hell.



Armorial Bearings of
H. H. The Thákúr of Limri.



Armorial Bearings of
H. H. The Thákúr of Morvi.

11

Pass now the forest, once the outlaw's home,
Where still the panther and the lion roam,
Where noxious dews their influence shed,
And stagnant pools diseases spread ;
No house, nor sign of man is there,
But Fever rides the sickly air ;
Yet, 'twas the abode of desperate men,
Who ne'er might seek their homes again.
The Gir received its outcast guest,
And there, the bandit chief found rest.
Of such, perhaps, it soothed the mind,
To leave the haunts of humankind,
To tread where others ne'er had trod,
To fly from man, if not from God.

12

Next to the South-west, let the journey be,
To rich Viráwal, by the Western sea.
There, stretching on beside the wave,
Is one interminable grave ;
There Maḥmúd's warriors fighting fell ;
Mounds after mounds their number tell.
Onward these reach to Somnáth's gate,
Once called, and justly called, the Great ;
Half-ruined now and desolate,
But glorying in its famous shrine
Defaced, but still almost divine.
It was the Moon-lord's fane. Outside
And near Triveni's sacred tide
Stands the proud temple of the Sun,
Which all may envy, equal none.



Armorial Bearings of
H. H. The Jám of Jámnagar.



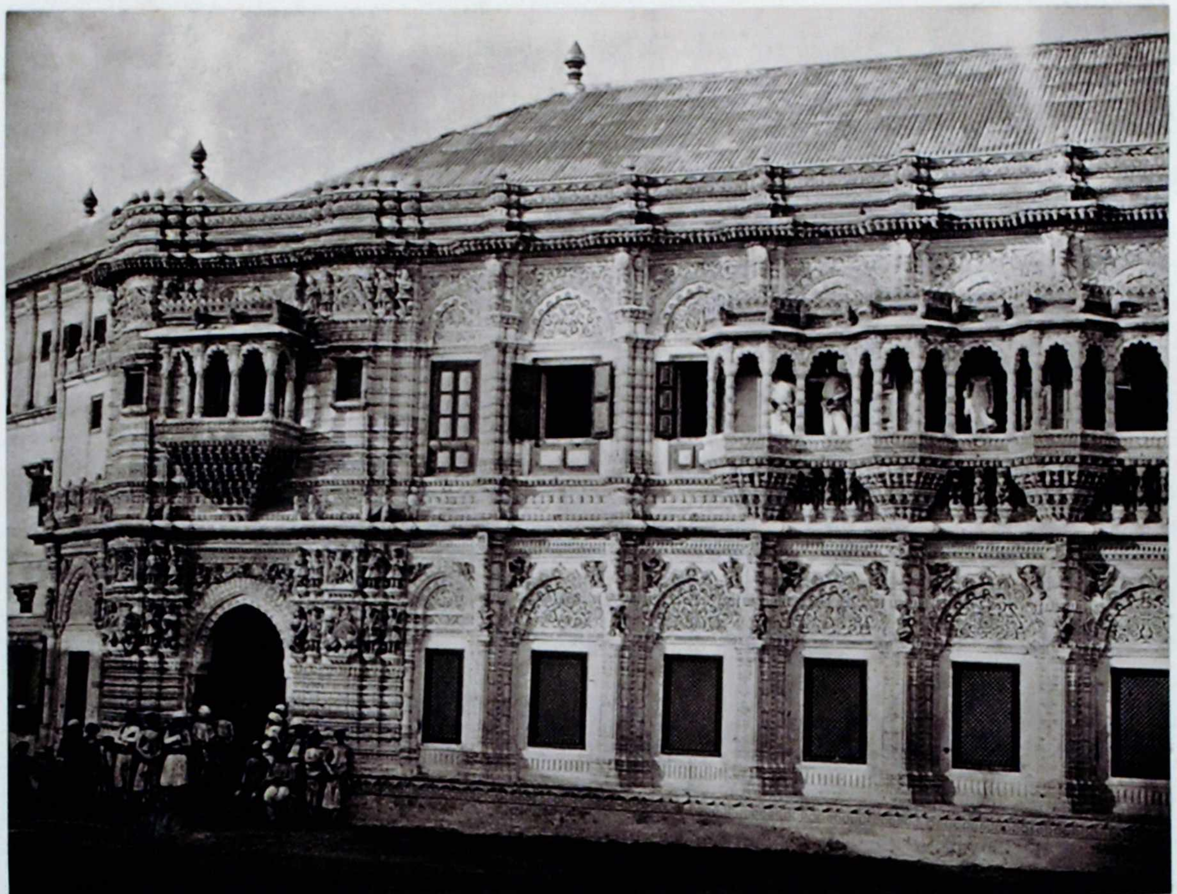
Armorial Bearings of
H. H. The Thakur of Wadhwan.

13

Then pass the lands of Gondal's youthful lord;
May his fair future with all joys be stored!
In Pálitáná's valley rest,
Then climb Shatrunjay's giant crest.
Unlike Girnár's stupendous peak,
Fair, facile paths the mountain streak,
Soft as the lights on beauty's cheek.
No gloomy gulfs the soul affright;
But all is smooth, secure and bright.
White marble fanes the summit crown,
And fairy forms trip up and down.
And as they mount, or seek the plain,
Their bright-hued garments make a chain,
Which in its radiant beauty vies
With Jacob's ladder to the skies.

14

But incomplete would be the minstrel's song,
Did it suppress the praises that belong
To thee, Takht Sing, of Gohel race
The ornament, the flower, and grace.
Of Solar stem thy fathers were,
And came from Awadh first to Kher.
There long they sojourned, till the day
When Ráṭhoṛs drove their clan away.
Then on they wandered to Síhor,
There paused, and there the onset bore
Of the Marátha chivalry,
Ere yet their chieftains marched to die
At Pánipat. The foe was strong,
The battle fierce, the struggle long;
But Bháv Sing beat the invaders back,
Then, lest they should again attack,
He nearer to the ocean came,
And built a fort called from his name
Bhávnagar, which, enriched and great,
Grew to a city, then a State.



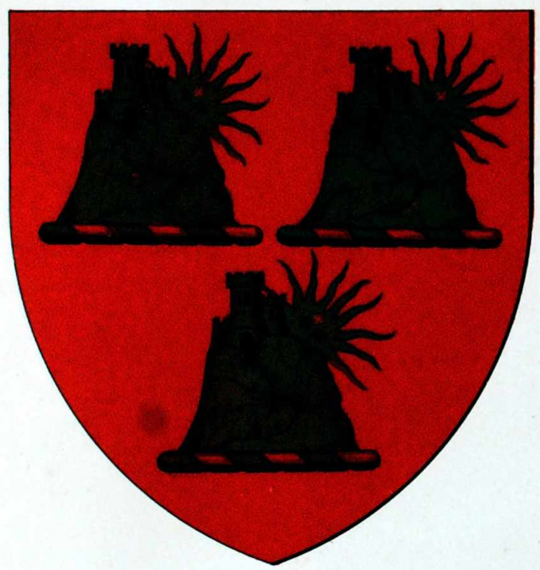
THE AUDIENCE HALL AT JÁMNAGAR.

15

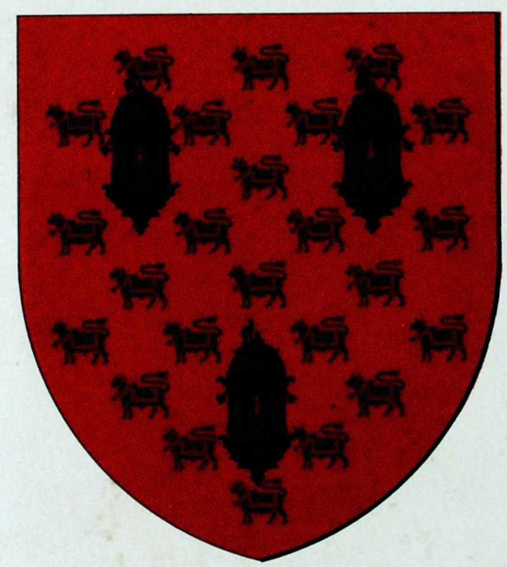
He was a noble chief, sagacious, cool,
Who could his passions to his purpose school.
For three score years and one he reigned,
Large conquests made and wisely gained
The friendship of the English, and
Drove from his realm the pirate band,
Who spoiled at sea and robbed on land.
His grandson, worthy of his name,
Won with the sword a warrior's fame;
The Kháchars and Khumáns subdued,
And quenched the Kátí's fiery feud.
Such was Wakht Sing. His gallant son
Fresh conquests made, fresh battles won.

16

These were illustrious chieftains, but the last,
Takht Sing, has all in generous deeds surpassed.
Where'er the traveller's footsteps tread
By chance or wayward fancy led,
Is seen some token of the zeal,
The labour of the common weal,
Few prove though all pretend to feel.
The Empress bridge has spanned the flood,
Which traffic had so long withstood;
The College sees new buildings rise
And lauds the donor to the skies.
The wanderer lays his limbs to rest
Where cool and spacious halls attest
The ruler's care for all who come
To seek in Bhávnagar a home.
While staid, untravelled folk admire
The iron road and lightning wire.



Armorial Bearings of
H. H. The Núwáb of Junágadh, K. C. S. I.



Armorial Bearings of
H. H. The Maharája of Drángdra.

CANTO V.

17

'Tis not sufficient that a Prince be good,
His people's wants too must be understood.
Knowledge is power; there's need of both
To accelerate a country's growth.
And both, Takht Sing, are found in thee.
Thine is a noble destiny:
To break the bands of ignorance,
Raise slumbering merit from its trance,
Develop what thy sires began,
Aid all that can ennoble man.
So shall thy glory lasting be
The people loyal, wise, and free.

18

Now northwards turn, where ancient Wadthwan stands,
And the Bhogáva wanders through the sands.
Here Dájiráj the Jhála dwells;
And many a bard the story tells
Of Manipúr and Mahávír,
The demi-god who sojourned here
Some twenty centuries ago.
Pass we to times we better know;
When the Solankí Rájá came
To Wadhwán with his heart on flame,
To storm the fortress of Girnár
And wreak his vengeance on Khengár,
Who robbed him of his beauteous bride,
Fair Ránik Deví, Sorath's pride.
He went, they fought, and Khengár died.
The victor back the beauty led,
And sought himself the bride to wed,
But her fond heart was with the dead.
Enough! she perished on the pyre,
Love's offering made to Love by fire;
And still in a half-ruined shrine,
Girls pray to Deví as divine.



H.H. THE ṬHÁKOR OF RÁJKOṬ

CANTO V.

19

Limrí is near, whose young lord crossed the sea
To show the Empress-Queen his loyalty.
In truth he is a gallant knight,
Gay, handsome, chivalrous, and bright.
Near too is Rájkoṭ, governed well
By one who, as the bard's songs tell,
Is from the chief of Nagar sprung.
Vibháji's coming has been sung
Long since in verse, and how he won
Sardár, and when the deed was done,
From Rájkoṭ drove the Sindhí crew,
As the Wághelas first he slew.

20

Pass next to ancient Morví, once allied
Under one Prince to Kachh, until the pride
Of Islám bowed to Ráwají,
And he had forced its troops to flee.
But then between the two States came
Dissension, and war fanned the flame.
And when Prince Ráwají was slain,
They parted ne'er to meet again.
Yet both are Jhárejas and trace
To the same Solar source their race.
Of Halwad Drángdra too, the Muse might sing,
But now to other lands her flight must wing.
Enough, that from these lands at Lytton's call,
The chieftains thronged to Dihlí's muster hall.

CANTO IV.

॥श्री॥

॥दोहाछंद॥

रघुवंशीमेवारपति रानराजअधिराज
देववंशनिजकोंगिनत जबभोजगतसमाज १

तबतैंयाकुलमेंभये बडेबडेबरवीर
यातैंबोलतप्रथमयश इनकोकाव्यसधीर २

अन्यभूपतिनकेसमुख तेजहीनयोंहोत
नभनछत्रमंडलसबैं जैसैंरविउद्योत ३

सार्वभौमसमओजके यहिकुलभूपमहान
भयेताहितैंपात्रयश भरहिकाव्यकविभान ४

रविप्राचीतैंजानपथ दिशाप्रतीचीओर
त्यूँहीरविकुलकेनृपन लियोमार्गवहितौर ५

क्योंकिकोशलातैंकियो काननसघनपयान
हरीभरीविपुलातहाँ वहिंपथचलेसयान ६

पहिलैंबधिकअहेरतैं बनपशुफिरतअभीति
रविकुलकोंपश्चिमगमन जानजथारथनीति ७

तटअखातखंभातके जनपदसजलसुजान
तिहिथलचलनूतननगर कियेलियेअभिमान ८

CANTO IV.

कनकप्रपौत्राविजयनैं पत्तनप्रगट सिहोर
औरवल्लभीनगरहू बसवायेदुहुंगोर ९
बडीवातसंतापकी जाकोकरतगरूर
रह्योनहीसोबल्लभी ताकेरहेनसूर १०
कोटमिलेरजदोरमैं बडेसमयतैंराज
मिटाताहिकेहोनका संभवरह्यानआज ११
माटीदाटीदुर्गकी अपगासरजलहीन
करनहारयहिहानिको कहनसकतमतिपीन १२
नगरबल्लभीकेलिये कियेबडेजिनकाम
तिनहूकेअबजानिकैं कहनसकतकोउनाम १३
शोकहोतसुनिकैंकथा वहाँलगीजबआग
तरुनीपटरानीतहाँ मनिहिमभूषनत्याग १४
दीनभेषकरिकैंवहैं कोमलपायपयान
अरितैंगर्भबचायकैं आपबचनकेकान १५
आसपासगिरिगहनमैं आईवहैंसताप
प्रमरराजकुलकीसुता हर्म्ययोगवहआप १६
यहकुदशाअनुचितपरी अहोदेवविपरीत
कठिनभूमिअसहायनृप पतनीपरनअनीत १७
अशुभपक्षितजनीडउड जातवातयुतशोक
रानवलैयहबाततो हैअयोगविनओक १८
रनधीरनकेसमनियम करनहारक्याएह
क्यानगरीचंद्रावती कीनृपजायहिजेह १९

CANTO IV.

जबजिसकीसिबिकानकों भूपनमातेसीस
सत्कुलीननृपजादियों प्रमुदजानपरमीस २०
शुकप्रणामकरतीसुजे अद्भुतभाग्यविलोम
प्रीतिपतिव्रतधर्मअरु रूपहृथ्यासबजोम २१
अदयभाग्यवेदनयहैं करतनैंकञ्जनकान
वहनृपमाताकीव्यथा मेटनगुहाहिमान २२
पैंपुकारसुनियाहिकी गुहिलतनयकोराज
दैहैंईश्वरदीनता देखगरीबनिवाज २३
कियागुहिलनैंराज्यफिर ईडरगढकेमाँहि
राजकरततिहिगेरअब राष्ट्रकूटकुलआँहि २४
जिनकेपीछेअष्टनृप भयेताहिकेबंश
पैंसबतैंअवसानका भूपभयानकअंश २५
तिहिंशासनकीकारको काहूगिनीनरंच
बलिलोंसिंहासनहितैं कियाहीनमतिपंच २६
डाराअंधपतालमैं वाभूपहिअविलंब
याप्रकारनिजतरूनई अतिप्रसन्नतावंब २७
पऊँचाईपरिछाँहमैं संयमनीकेपास
ताकीआत्मविचित्रनैं घातकआयुधखास २८
तासनिमंत्रणकीअमिट शासनपालनकीन
बिनप्रवासकियजीयके शोकहीयकेपीन २९
गईपलायनहोयवह आत्माआत्महिओर
मृतकभूपकेपुत्रनैं रुधिरलिप्तधरछोर ३०

CANTO IV.

जनपदअन्यहिमैंजबैं ढूंढलियेशुभधाम
याविधिपायोथानवह शालहरितमनिशाम ३१
तिनमैंसुमनसजगमगे ज्यौंजुगनूतमसोत
मृगछौनातरुचयफिरत चमकावतखद्योत ३२
जेतरुदलगुम्मजननैं सेनारक्षकहोत
ऐसेगुरुतरुआगमन हितकरलंबितहोत ३३
थीअभुक्तभूस्वर्गसम गयानकोउनरमाहिं
औरजहांभयजुद्धको भयोजुकबहूंनाहिं ३४
ज्योजनपदनागेन्द्रयह अल्पकालसुखपाय
स्वर्गतुल्यमुदजासुको वेगहिगयोविलाय ३५
त्वरितअहरियाकेनरन खड्गरुधिरसेपूर
बंधुघातकेरुधिरखिच केतुफवायेसूर ३६
वेअखंडधुजदंडने पायविजयअभिमांन
फहरायेचित्तोरपर पहिलेहांनिमहांन ३७
बापानृपकेसंगमे बीरहजारोंथेन
जोथेतबकविकाससम देहगयेछुटतेन ३८
सूरवीरनृपबाप्पका मुकुटचमत्कृतिहोत
ताहीकेसंगजुद्धके भयकोभयोउदोत ३९
जेकातरनरलोहमय कवचधारभयओर
जावतपैंउसकीभुजा जोंगनराखतथोर ४०
लोहमुकुटविनभूपके धारीकवचअनेक
कबहूंनसाहसकरसके युद्धबीररसटेक ४१

CANTO IV.

जाकेजंगतुरंगपै कोउनचढतप्रवीर
ताकेतेजकृपानकौं कटिबंधनमैभीर ४२
जाकीजुद्धसमृद्धिको लेनसकतकोउभाग
खुरासानजनपदविषै तासुभयोतनत्याग ४३
जगनआईजासुपै दबनापठानभूप
बापातैंसबहीदबे रह्यासुनिर्भयरूप ४४
प्रगटसमरसीजाहिकै दिल्लीपतिचक्कवाँन
ताकौंकंन्यादीनतिह समधीनिजसमजाँन ४५
कियोजुद्धगोरसे प्रथीराजचक्कवान
सुभटोंकौंलेसमरसी भयोसहायकआँन ४६
कागरनदकेतीरपर तजेसमरसीप्राँन
अल्पविजययहतोभई अबअरिमहतमिलाँन ४७
आगमभोअफगानको जोनिर्दयभयहीन
भारथवासिनवस्तुप्रिय पुज्यभईसबछीन ४८
याविधदिल्लीलूटके गयोस्वर्गचक्कवाँन
करकृपानलैजुद्धमै देतप्रारज्यूँप्राँन ४९
जा नैअंधाधुंधकै निजबलकियोभरोस
ताकेअरिनैबुद्धिबल धावेकीविधिपोस ५०
नृपसेनाकोभट्टपन परखलियोअफगाँन
राजतैरेनअंधेरिया अबलौंउयोनभाँन ५१
बालूरजपैअश्वखुर धीमेदियोजनाय
नदीउतरअरिदलप्रबल दटेमोरचनआय ५२

CANTO IV.

अबमरनेयाभागने केसिवायकछुनाहिं
पैछत्रियकुलस्वल्पकर युधमूछोरतजाहिं ५३
टूटास्कंधावारका अग्रविभागतथापि
भगतमरतकिखरेविखर सेनान्वयकोथापि ५४
करीनहीआधीनता यवनबढेजबजानि
शस्त्रसम्हारेक्षत्रियन सावधानतामानि ५५
शीघ्रहोयएकत्रसब निजदलश्रेणीबांध
प्रबलशत्रुदलकोप्रबल रूपहटावतनाँध ५६
दूरदूरतैंअश्वचढ रांनकशाश्रमकार
सादीसमसादीनको करएकत्रअस्वार ५७
जोसेनापहिलेभई तित्तरवित्तररूप
सोसमूहकेव्यूहवनि होतजातअरिऊप ५८
अबवारीइसलामके घरनहरनकीआय
लघुसंख्याजयआसतज दबेयवनसमुदाय ५९
पैभारथवासीनकी सेनाधारसुमार
कटतमिटतसहसोसुभट पैत्वरवाहअस्वार ६०
औरसबनकरतीसफा वहीधारभटसेन
ताहितेजगतियुद्धके मरेमित्रमुददेन ६१
सुहतशत्रुइकसेकटत छविनविजयदिखात
जेअदिष्टकेइष्टपैं अंधधुंधबढिजात ६२
अरिकोकपटनजानकर सावधानताहीन
कवचकसेसादीनकौं नलखिगिरतमनपीन ६३

CANTO IV.

अंतिकसमयजुआगमन शादीशासनपाय
छिपेजुघातकगोरनै प्रगटवीररसछाय ६४
भीतिअचानकतैंभये सूरनकेमनभंग
तबहीसिंहअरण्यका निकरगुहानैचंग ६५
गाजतकूदतसिंहसम गोरिसहाबुद्दीन
कोप्रवीरजाकेसमुख होयनजीवनहीन ६६
तडितासमबलनाहिको कोनउछारकचेत
कोनशक्तितिहिंकोधको विनाशसबकरदेत ६७
यावाकीअचलपकतैं शक्तिवचेसोकोन
याप्रकारस्वकुँवाननृप कियोस्वर्गकोगौंन ६८
फिरकनोजकीनीविजय अजयभयाराठोर
गयानवंदीवानबन यवनभूपकीओर ६९
दूरनभयोननामतिहिं महाराजपदसाथ
क्योंकिभूमिबकुदूरतक होहितासुकुलनाथ ७०
जहाँअशिक्षितभयरहित फिरहिवहैस्वाधीन
ताकीभूमिनस्वर्गसम बंजरआनँदहीन ७१
मारनमरनलराइयन कीवहभूमिअपेत
शुष्कहोततरुफूलफल फैलरहीबकुरेत ७२
याप्रकारकन्नोजतैं राजमिलामरुदेश
भयेतहाँराठोरनृप कहतकथाअवशेष ७३
पैअधीशमेवारका तनयसमरसीबाल
हटानतिहिंकेवंशजन भेद्धकस्वामिसम्हार ७४

CANTO IV.

तिनवीरनकोसंगले रानीसमरमहीप
बडीबहादुरसोलडी भईदुहूँकुलदीप ७५
जाकोअभिमानीसुजिय कबहूकियोनभीति
ऐसीगोरकुगोरजहाँ मुहमदीनकीरीति ७६
तिनकेकारागारतै छुटकाराकेहोन
पतिकेनामपवित्रको लगैकलंकनतोन ७७
तातैंप्रतिनिधितहिके जीवनदैनतयार
अहोनगरआँबेरतव महलसितोपलधार ७८
तेअवासटूटेगिरे तऊजुभावतजीय
मातारावलकरनकी समरसिंहकीतीय ७९
ज्योंवहरानीसूरजब बडीबहादुरनारि
तेरीधरतेयवनदल मारिहटावनधारि ८०
पऊँचीतेरेकोटके पासतबैभटताहि
जिनकेभुजतेरेभवन लूटकरनअरिस्वाहि ८१
सुंदरमंदिरदेखते दशगुनबलयुतहोय
जंगकाजकैकैप्रबल गिरैशीघ्रगतिजोय ८२
निजस्वामिनिअधिकारओ सवसबचावनकाज
तेभटअरिदलकोहनै दधिमेवारजहाज ८३
घाटीमेइकछिनटिके स्वामिनिपायनिदेस
इकइकभटजिनकेसुमन ज्वलितभयेबडवेस ८४
डक्कनगारनशब्दसुनि शादीप्रबलचलाय
गयेअवानकशत्रुदल पैंप्रवीरअतिकाय ८५

CANTO IV.

तिहछिन तिनके समुखकोउ विघ्नआवतएक
औरनकोऊभयउकै रोकसकतजुनटेक ८६
जबवेदोरतमरनको हयनधकावतअग्ग
मनोचलतविद्युत्चपल ऐसेबढतसमग्ग ८७
डङ्कनिसाननकेवजत अग्गधकेलतजात
शत्रुसेनकेव्यूहभट अपदपलायनपात ८८
जेनरनारिनकोकहत भीरुअशक्तअधीर
प्रीतहिजीवनपायनी लघुकथरोदनगीर ८९
वृथासमयजामेवहै ऐसेलघुसुखपाय
होतप्रमुदवदनातिया इतरप्रकृतिसमुदाय ९०
ज्योंअपनेउसदीनघर मैसुखमाननहार
जेअपनेपदद्रव्यसे अधिककरतउपचार ९१
अरुताकेपरिणामहित असंतोषजेहोय
औरऔरफिरलेनकी करतअपेक्षासोय ९२
ऐसेऊँचेपदपऊँच ताकोंसमझततुच्छ
कथितप्रकृतिवारीतिया जेजाननतेउच्च ९३
तनिकतनिकसीबातपर करतनारिसंतोष
पैंऊँचेपदकोवहै पऊँचनहीकीकोष ९४
हलवेकरहीनिवहै निजजीवनतजिदेत
वरगरूरियागुरुगिनत नारितुच्छकहिदेत ९५
नारिनमैंकैसेवडे नामीकियेजुकाम
ताकोअभिमानीनको कहनोपरतललाम ९६

CANTO IV.

पैवहअभिमानीपुरुष नारिदीनमनपास
तुच्छदिखाईदेतहै येतियलच्छनखास ९७

नारिनेहकेलेनको नारिनेहप्रतिकार
होतनधनसोंयाहितैं हैअमोलगुनपार ९८

तियप्रभावइसलामने कियोनिरादरहूर
जैसोकाहूनैनही कियोकहतकविसूर ९९

भलोभयोताकोकियो इसलामनअपकार
तिननारिनकीताहिछिन सोभाबढीअपार १००

तादिनतैसाहीभया जननीकरननरेस
कूरमदेवीकोसुयश गावहिकविवरसेस १

जानेअपनीसेनलै कतलकियेइसलाम
नियतनियममहमूदजय मंत्रहिखंडनताम २

जिहरानीकीजयभई हारेखलमहमूद
जोजयचाहतआपनी ताकाभयउअसूद ३

करतअनादरतीयको मुसलमानसबगोर
नेनारिनतेप्रथमही हारेलरनहिलोर ४

तासुतनुजरावलकरन रहीयुवाकछुदूर
रंचकभयोनख्यातवह कोमलहृदयअकूर ५

राजपुत्रकुलचित्रमै कोमलहोनकलंक
कूरसुराजतरीतिभल चहियकूररजपंक ६

करनकियोचकुवानकुल कीतनयासेव्याह
ताकेसुतसमरसूरनै निजपितुभूमिअचाह ७

CANTO IV.

भूविहायचक्कवानदिग रहहुगयोफिरभाग
करनमरनचक्कवानकुल राजकियोभयत्याग ८

भरतभ्रातसुतकरनका आयाछोरअरोड
बहुतदूरतैंआयकैं निजकुलराखिमरोड ९

तासुपताकाकेतरै मेदपाटभटआय
भेइकत्रमिलभरथसे लियचितोरगढजाय १०

जीतिचुहानननखड्गबल केतुदुर्गगिरिसे त
जिहिसजोरकीगेरको उपलएकनहिलेत ११

याप्रकाररहपनृपति गढचितोरभोपेत
कैसमृद्धवानैअभय सुभययवनदलदेत १२

जबआगेबडुनंगकौं भयेसुपथिगरहाप
तोफिरपीछेरहनको कोनलहैबडपाप १३

जोछोरतराहपजबै ताहितदोरतकोन
मंडोवरकौंजयकियो राहपसदगुनभोन १४

अबरानापदपायके रावलपदकोछोर
वागहलोतसिसोदिये यहकुलवजहि अहोर १५

दधिचरावयदिनावको घिरघिरदेतघुमाव
तऊअभयपतवारगह निजकरकरततुमाव १६

देवमंत्रवसहोयके क्योंकितासुपददास
रहुपवंशकेभूपनव पायराज्यपनखास १७

वेनवक्ततीरथगया जीतिकरनजयआस
जेअरिगनघेरेजहाँ बडेबीररनत्रास १८

CANTO IV.

जागंगामैस्वर्गदत लहरैउठतअपार
ताकेढिगबडजुद्धकर तेऊभयेजुझार १९
बहुतसमयबीतेबहुर रानलखमसीगेर
राजकियोनृपभीमनै पतिपद्मिनीबहोर २०
जापद्मिनिकोकामनै कलाकामकीदेन
छात्रबनावनकेलिये चुनीतियनतैमैंन २१
प्रीतिरूपसबकामकी कलापदाईताहि
जाकेदृगअलिकुलक्षतज भयेद्विधारसचाहि २२
मधुसमानइककेलिये क्षतजदूसरेकाज
जाकेकरतबमैभरे सबैमनोहरसाज २३
जाकोवरननबनै प्रतिदृगचलनप्रकास
पूरनभरीप्रसन्नता कोकविकरैविकास २४
ताकेमुखतैसूरसम रोसनरस्मिदिखात
चित्रकारजिहचित्रको होयनिरुद्यमजात २५

CANTO IV.

॥श्रीरामजी॥

॥छंदगीतिका॥

इसलामकेमत्तान्वईद्दमत्तधारकहैजिते॥
श्रुचिलोकमैजियत्यागपैपतिहोतदूरनकेकिते॥
अनुसारकत्थकुरानकेजलयानकामहिपालजे॥
खुलिहैजबैतरिजाएआलयस्वर्गवायुअपालजे॥१॥
तबअर्द्धनष्टकलोकतलदुखशोकस्वल्पकहोयहै॥
पैकहतयूंइतिहासवर्त्तनमैनयहकथजोयहै॥
अरुहत्तक्षत्रियवंशकेजुतशोकवर्नतसाचको॥
दिल्लीसदीनअलावकीरतिमत्तआसनराचको २
इसलामकेदिनमैहकीकतमैनआननृपालभो॥
ज्योअधिकतरदिखलायजनपदकीचमत्कृतिहालभो॥
पैतासुकीमतउक्षताजिहिअन्यमत्तनकेलिये॥
नदयाहिध्यानकरंचसंचदयासुजादिगवेजिये॥३॥

CANTO IV.

प्रजदुःखदायकभूपअद्भुतपंथसेवतनारिको।।
जिनप्रीतनीचबिचारसेसंबंधराखतनारिको।।
अभिलाखराखतयूंसुजोकबहूनहूरनहोनकी।।
जिहिंभीमनूतननारिरूपहिकौंकरीमनिओनकी।।४।।
इसलामकेपतिशाहपद्मिनिरानिदेखनकोभयो।।
इहिबातकीअवरोधइजुतबोधछत्रिनकोछयो।।
चित्तोरनष्टकवायुवानृपनारिसुंदरतानको।।
यवनाधिराजहिकोंदिखावनहूरजावनमानको।।५।।
दूकनारिकेहितराज्यडारविगारवोनहिजानिकै।।
इसलामकीधमकीननैंबरबीरदबतमानिकै।।
इहिंतैमनोपरिसंधिकैमिहिमानराज्यदवारगो।।
नृपनारिउत्तमप्रीतियोगप्रयोगरत्रिमयसारगो।।६।।
आदर्शबीचनिहारकैइसलामनायकनैजबै।।
आयोसुएकहिशाहुउत्तमभावविश्वसिकैतबै।।
फिरसाहनेकथभीमसेकहिआपमोहिपतीजिये।।
इसधर्मयुद्धउदारमैममसाम्यकारनभीजिये।।७।।
कैइमूतिहानविसासधर्मजुकोनकाबददोयमै।।
तबभीमविश्वसशाहकेदलबीचआयउगोयमै।।
फिरराज्यद्रोहरुसन्यकेबिचआयअंतरवेगही।।
वहभीमकरविश्वासअरिकेद्रोहकीसहिनेगही।।८।।

CANTO IV.

तनहोयबेसुधरक्तआवितभूमिपैगिरहेरकै॥
चैतन्यकेविनशस्त्रकैलखिपायतूरंकलजेरकै॥
वहिभूपकोअबवातद्वैकरनोअवश्यकजानिये॥
यामृत्युकेसहिकष्टकोरुअकष्टहोवनमानिये॥९॥
वादुष्टअरिकोसुंदरीनिजदैनकीविधिकीजिये॥
जिहिरूपअरिकेदृढालिंगनकोनप्रापतिकीजिये॥
कबहूननेहनिवासनैनकटाच्छकोदिगहोयहै॥
अरुनाकहूंमृदुहस्तअरिकेअंगछादितजोयहै॥१०॥
नैरासकीउनमत्ततजबभीमभूपतिकोंभई॥
उसदुष्टनीयतसैंबचावनमग्गकेवलयोंलई॥
नृपछद्मपाठकछद्मतेकहनारुकिजुनभिन्नहै॥
छलकरनपहिलैताहितैंछलकरनरंचनखिन्नहै॥११॥
जबशाहमेलनपद्मिनीस्वीकारआवनकोंकियो॥
पैस्वच्छसुंदरअंगअवजअच्छउद्यमयोंलियो।
सिविकानमैभटपुंजआनिबिठायजेअरिपच्छतैं॥
निजखड्गरोसविकोसकैपलटासुलेतप्रतच्छतैं॥१२॥
निजप्रानत्यागरुईशइज्जतकोबचावनहारजे॥
अनयीविपच्छहिकोनयीबनवायकादतसारजे॥
इहिंकाजदूसरद्यौंसएकसवारिरानियनामतैं॥
पैथीबहादुरव्यूहकीदृढस्वामिभक्तियधामतैं॥१३॥

CANTO IV.

मंकल्पकरअरिपिटखालियतासुलालियतैंभरै॥
बटपारखाइसलामकेबिलतैंअधीसजुउब्बरै॥
दिल्लीसकीबकुसेनआयसकोटरूपकपेंचलै॥
बरबीरपंचहजारवेपलचारधप्पकक्यौंहलै॥१४॥
तिनतेमसत्वस्वारमेघहृदस्यसोनितधारक्कै॥
अतिवेगवाहरुअल्पबीरनसेनडगमगतारक्कै॥
निजरक्तनैंहरबीरनैनिजबानिमुण्डएकोदई॥
अरयातअपनेवाक्यपूरनकैरुसत्यमतीलई॥१५॥
इकअश्वआनितशंगपैंनिजनाथपिट्ठचढायकैं॥
जबएडकंटकदारलग्गतवायुवेगमढायकैं॥
मनवेगकीगतितैंबधायरुअश्वसत्वरयूंचल्यो॥
महिआपहीगतिमानक्कैपरिपूर्णदिकवनकौंछल्यो॥१६॥
यहिरीतिभीमअरीनतैंछुटक्कैपलायनजोड़मैं॥
निजराजधानियवंशकीकिल्लोप्रवेशचितोड़मैं॥
हरशब्दतत्रविरुद्धजनहाहेतिबंधुवियोगतैं॥
जयशब्दकेकअरीनसन्मुखहोयजुद्दनयोगतैं॥१७॥
ध्वनियुद्धनारिरुरोदमिश्रितभयदआहवक्केगयो॥
दलतुच्छताविधिनीकप्पूरनिरासतैंगदछ्वैगयो॥
फहरांनरांननिसानदुर्गमसीसभूतलनागिरे॥
जबलोकिअरिइसलामघ्यकिथकियोकडेरनकोघिरे॥१८॥

CANTO IV.

यहिरीतिदुर्गचित्तोड़कोकछुकालफेरबचोरहो।।

बहुबर्सबीतनपैवहीजनपीडकारकजोरहो।।

दलअद्रिऊपरतैंदिखावनदूरकूरनकोभयो।।

अरुफुल्लफुल्लितनतन्नदेशहिमेसुफैलनकोछयो।।१९।।

अयशानतवजुतमानवीरजुझारहोवहिगेजिते।।

बुलवाँहिकोमृतनरनआत्महिकोजगावहिहेकिते।।

तवशक्तिनिर्बलहैशमाश्रयकोनआश्रयदेयहै।।

तुमतल्पपैतजनींदशोचविचारमेइकहैयहै।।२०।।

इहलोकआसछुटंतस्वर्गपईशमहूतमाँगिये।।

ऐसेनिरासरुशोकपूरककालबीचअपाँगिये।।

प्रतिबिंबधुंधरिजोतधूमरिबीचव्यूहसितौनके।।

लखिशक्तिनैनमलीनअम्मकदृष्टितक्कितगौनको।।२१।।

निसभैभयानकजानअंबररक्तजुक्तदिअंगकी।।

नरकहूतैवरअक्खबोलतदोबुभुक्षितजंगकी।।

प्रियतोरद्वादशरानख्यातिरुराजवंशियमानिये।।

बलिदैनतेरविवंशसंततिअंशतोथिरजानिये।।२२।।

यहिकठिनशासनकेनिवाहकपुत्रग्यारहभूपके।।

दिनख्यास्ख्यारविराजगद्दियवीरअन्वयरूपके।।

लैसंगजंगमचायकेमरितापिताफिरदानभो।।

दलअग्रभागहिमेसमग्रकुटुंबत्यूँजिहिघाँनभो।।२३।।

CANTO IV.

इहिरीतिबिंबिनशक्तिनैबलिलैरुतृप्तिनआदरी॥
बलिदानइच्छितधारयुद्धवसाननिर्दयसादरी॥
रचितंतनिर्दयपंथजीवनहानिमेनियअंतमे॥
कहिकरऊजोहरस्रोननैंपटमोरधुप्पहितंतमे॥२४॥
चित्तोड़दुर्गमखड्गवर्गमअग्गनिर्गमतैंसबै॥
कैसाफनिर्जननैकतर्जननारदेबचिहैतबै॥
तमतोमदिघ्घअगम्यरंध्रहिमैंसुमृत्युचिताजली॥
वहिमृत्युगोरकुमारिकापतिपुत्रजुक्ततियेभली॥२५॥
तिनकीसमाधिवहींदरीदुर्दैवरुष्टननैंरचे॥
अतिरूपमानमहात्मजेसबशोकपूर्वकनाबचे॥
इकपुत्रशेषरहासुभूपतिपितृप्रीतिपवित्रका॥
सत्पात्रजानचिरायुकाजरहानअन्वयमित्रका॥२६॥
यवनाधिराटअलाउदीनविनष्टपत्तनमेंफिरा॥
नसुनारुउत्तरदीनकाऊनिवाससुनसानीभरा॥
इनदिघ्घराज्यनिवासमेहरिवाविनाशकघोरका॥
दिल्लीशदीनअलावजोहरिनैंविनाशचितोरका॥२७॥
करिहैनिवेदनवामदांधप्रजादछध्यियकौंबुरी॥
हितआत्मदुःखमहानपावहिराज्यकारकआसुरी॥
निजचित्तचंचलतावसिक्कतमेअशक्तदिल्लीशाहे॥
असमर्थधोवनदोसकोंजुकियेअयोग्यनलीशाहै॥२८॥

CANTO IV.

जे पापजीवन पत्रहृत्तहि काकलंकितकारहै॥
कविराजश्यामलकाव्यगीतिय छंदमैंलहिसारहै॥
यहिबीचउत्तरजीविईश चितोड़ एकहियाअजा॥
सोअर्बलीगिरिकीअंधेरियघाटियौंचारकरजा॥२९॥
जिमबन्यजीवरुभिल्लकाननवाससंयुगबीचहो॥
तरुणत्वपायरुराज्यलेनउपायसोचकभीचहो॥
पासोलियापतिसैंअजाहितहेतुघायलहोयकै॥
गढबीचकाधनमालबढवहशत्रुहाथदिखोयकै॥३०॥
तिहिखड्गनिर्बलस्वामिकेअरितेनकछुभटभेरकी॥
जिहपुत्रअजुमओरसजुनएकनिर्बलदेरकी॥
फिरबृष्टसजुनकेसुएकनृपालआहवशीलभो॥
दृढआर्यशासकमाननाशकलूटलाशककीलभो॥३१॥
अरिसीहनंदनकीर्त्तिचंदनवंशभूपहमीरनै
सिस्वादयुद्धहिअग्रमुंजकरक्तलुंपितधीरनै॥
अरिसीसतैंजयमानदेवहअजयकेदिलमोदभो॥
हम्मीरकेकरकौंकपाँनतजेनरक्चक्रकोदभो॥३२॥
प्रारंभतैंकढिकोशखोसवशालविद्युतलौंरही॥
अरुस्वामिअंतहिलौंअपेक्षितईशपूरणताचही॥
कबहूनदुंटियकोशमृत्युमिलानहीअभिधानभो॥
पैंअग्निअन्वयराजधानिहमीरमैसविधानभो॥३३॥

CANTO IV.

दिल्लीराज्ञासनबीचतत्परक्षत्रिमद्यपकुट्टना॥
क्यानीचपनपछतानननाकरिहैसुहाँकरिमुट्टना॥
पैंएकइतहिकासुभागमलखकुकौनउदंतहै॥
क्याहैंसंदेसविवाहमिश्रितहोहिश्रीफलमंतहै॥२४॥
क्यामृषासंततिक्षत्रिसैंसंबंधसाधकहोयहैं॥
जेपितृधर्मरुजातितैंछलकारलोकनदोयहैं॥
हम्मीरक्याछलसाजभूपतिजाहिव्याहनजोगहै॥
क्यामालदेवसिसोदियादोहित्रदेखनभोगहै॥२५॥
सुविहोहमीरहिमानिकेसवतापताकनफारिहै॥
तिहिंकेजुवंशहिरक्तविंदुवहायउत्तमधारिहै॥
तिहिंवीरउक्तसधीरपैंहम्मीरमंत्रनमानिकैं॥
निर्भीततेजरूपानतासुबिगानगट्टियतानिकैं॥२६॥
व्यवहारजुद्धसमानएकश्रीनकेदलमग्गकै॥
क्याशूरवीरहमीरवाचजुवाननैंभयपग्गकै॥
शतपंचसादियलेरुवादियकेप्रयाननचितोरको॥
आचर्जहैकिवहानतोरनव्याहसूचकओरको॥२७॥
कछुरीतिव्याहभईनदुलहनिआनिदीनंहमीरको॥
संबंधिशस्त्रसमस्तसज्जितमत्तनिर्ममधीरको॥
क्याभल्लउल्लहदूरतैंवहस्वच्छपत्तियकेलिये॥
आगत्तनिर्भयमत्तदृष्टिकगेरनिष्ठुरपैदिये॥२८॥

CANTO IV.

पैक्रोधअंकुरवीरवंकुरताछिपायहमीरनैं॥
निजनैनविद्युततैंमनाश्रायसस्वऊचअमीरनैं॥
हम्मीरक्रोधहिकौंपुरोहितरोधजीरतगंवको॥
गहवायपानिरुनीतिमानिस्वतंत्रताबचकंभ्को॥३९॥
तबराजकुलहनिबातउलहनिपुब्बपानियग्राहकी॥
जिहिंकीनसूरतियादमूरतिमृत्युपूरबनाहकी॥
वहरूपमंतियकंठलागहमीरचंपकवल्लरी॥
भुजकंबनाहप्रलंबकोअवलंबलैतियकल्लरी॥४०॥
नृपतैंविधानियआपगानियराजधानियलैनकी॥
कहिभट्टमोदिगथट्टप्रीतिअमिट्टरावरबैनकी॥
दिलवायदुर्गमसूरवर्गमशत्रुनिर्गमहोयहै॥
यहिंहेतुतेगतकैलवारअपितृथानकजोयहै॥४१॥
निजवीरएवजपक्षसेवजकाजनेवजकोगई॥
वहवीरधीरशिकारपत्रियसैनकीघटनालई॥
बकुबीररक्तप्रवाहधीरहमीरक्षत्रियरांनकी॥
हुयबातधारविनाशयाअरिकुंडतैंजयपाँनकी॥४२॥
बलद्वारखोलियखड्गतोलियमारशत्रुसुदेशके॥
उनलुच्चकारियतैंसुधारियसैनएवजसेसके॥
निजदस्तआगतदुर्गपच्छयपैधुजारविवंशकी॥
फहरानलग्गियसोनडग्गियप्रीतिपग्गियअंशकी॥४३॥

CANTO IV.

महिमासुराज्यहमीरगावनकाजअंतरचाहिये।।
महिहूरतेनिजवंशभूरसुनूरपुष्करथ्याहिये।।
चित्तोड़दुर्गमकेनिवासियहोननैंफैलीप्रभा।।
वहिपुत्रपौत्रसुनामरक्षनयोगतैंमंडितसभा।।४४।।
जेदेशवर्धकमानस्पर्धकफैलिकीरतिवल्लरी।।
जबराजमंदिरसंगमर्मरकेबनेछबिझल्लरी।।
मनुव्योमवाननतैंनिमग्नरुभग्नकुन्तिसलामको।।
बनवायनेकअनेकजेजयथंभरोचकआमको।।४५।।
प्रत्येकअर्बुदअंगअंधकघाटदुर्गमजेबने।।
लखिशत्रुसैनपलायतिनप्रतिपक्षछद्मनयूँगने।।
धनलक्षभूपतिकीसुतासुतचुंडकेगुणधीरता।।
जयदुर्गकुंभलमेरदीपकजोतिप्रियतमवीरता।।४६।।
वहजोतिबिंबप्रकाशदुर्गमँडोवरहिमुप्रचारभो।।
कुलझल्लफुल्लहिकुंभदुल्लहनिलेरुशोकसुचारभो।।
प्रतिकारज्योंअपकारभूरितसमयबाकुललौंरहा।।
सुततातकौंनिजछद्मतैंछलहानिकारकतालहा।।४७।।
जबपुत्रऊदलनैपिताहनिलोकलज्जहिघातकी।।
निजनीचपननैंसाहदिल्लियकैजुआश्रितपातकी।।
यवनेशलेनसहायकन्यादेनकीविनतीकरी।।
रघुवंशजासमअत्रहोनहिहोयहैकुलकाअरी।।४८।।

CANTO IV.

मैदैवकोपहितैंपिताहनदुष्टपंचतपायकैं॥
फिरगयमहलनृपालयारविवंशआसनआयकैं॥
जिहिंभाग्यमैंजयधारखुल्लनहोनमालवपैजयी॥
दिल्लीशमर्दनमानकीमहिमाललाटहिपैंलई॥४९॥

जिंहपुत्रवीरनबीचअेकअनन्यसूरसुजानभो॥
बिनलोभजाबिचदेवकेसमस्वर्गकीरतिमानभो॥
जबगौंनसग्रसुपानलैअरिनाशकारनकारनैं॥
अरिजीतबंधनखोलदेतरुघावपट्टियधारनैं॥५०॥

जिहसग्रराष्ट्रसुकीर्तिशृंगनछ्वैरुताविनकैगई॥
दशअष्टवारजुम्लेच्छकेदलकौंपलायनतादई॥
दिल्लीशमालवधीशकातरत्रासपातरभग्गगे॥
बकरोलआदिनलालकेतुविजेतुघेरकअग्गगे॥५१॥

दुर्गमबयानाकेअयानाशाहबब्बरआयकै॥
नृपसग्रष्टष्टदबायताहिपलायभोमृगभायकै॥
इसलामकेदलअग्रपैनृपसग्रधावनताकरी॥
अरियत्रतत्रसुपत्रलौंनिजप्राणरच्छकतापरी॥५२॥

ज्यूँदेशमालवशाहपैंकरुणाईसग्रनृपालनैं॥
पहलैसुकिन्नदयालुताजिहिंरीतिअद्यकृपालनैं॥
मतजासुमैंअदयादयातिहछोरदैनअयोगभो॥
संग्रामतैंवहिलैविरामसमर्थधामप्रयोगभो॥५३॥

CANTO IV.

अवकासदेतन्वंदुतापसमर्थसन्मुखह्वोनको।।
सेनीसपरिखातैनबाहरह्वोनकोकढितोनको।।
दलपातिजासुसवारआक्रमतैनखंडितक्कैगई।।
समयानुसारबढायसाहसइक्षसेवनकोनई।।५४।।
जबआयवांछितद्योसआक्रमराजपूतनकोभयो।।
सबअग्रसग्रनृपालनैबढिबीरशासनकोलयो।।
तुररेनतारसमुद्रउर्मिसमानउज्झितजेबढे।।
छिनजासुजुद्धप्रशंसनीयबघूलबीरनकेकढे।।५५।।
सनमुक्खतोपनकेचलेनृपकालराजसुराजमैं।।
भयहीनवीरसनाहटूटतकाचटूकनसाजमैं।।
महिछादतापरमोतकेपबिपातह्वोतपिरायकै।।
सिरदारएकहजारपातनसारकेमुहघायकै।।५६।।
उररक्तकक्षत्रिबहायव्यर्थरुशाग्रतारकअस्तभे।।
पैकाव्यमैकविलोककीरतिगायहैंमनमस्तभे।।
जेवीरकर्मजुरानकेसुजिह्वानबीचअखंडहे।।
प्रियभूमिकीरतिरांँनवीरतिभूमिसाथनखंडहे।।५७।।
तिहसग्रकेसुतऊव्वताजुततैसुपाततक्कैगिरे।।
बुंदीशमारियरत्ननैअरुरत्नताकरतैंमरे।।
फिररांँनबिक्रमअज्ञशत्रुनआनऊपरजाँनकैं।।
निजभूलहोयकबूलतापनतूलआपनआनकैं।।५८।।

CANTO IV.

जब दुर्ग द्वार पहार आक्रम कै बहादुरशाह नैं॥
आक्रमित मंडू को समर्थ चढान होवत लाह नैं॥
दिल्लीश बाबर पुत्र भ्रात बनाय रानिय सग्र नै॥
वह आय तो लगि खार खमे मिलि दुर्ग मानिय अग्र नै॥५९॥
जल ज्वाल रानिय हार मानिय मृत्यु गानिय गोर कों॥
सब शस्त्र के मुख वीर पातन होय घातन ओर को॥
चट्टान वीक अनीक रोकन हड्डुयों कन नैं ऊईं॥
पै अंत वातन मृत्यु घातन पेउ पातन तालई॥६०॥
जब गोर गाजिय रानि सजिय शस्त्र मजिय शारपै॥
लै साथ वीरन अग्र धीर कपाट खोलत द्वार पै॥
कर हल्ल सेन प पै सुतेन प गज्जु गक्कर शाह की॥
जय कीन जीवन हीन पत्तन पीन खीन असह की॥६१॥
वह दुर्ग मद्दिय तैं सुउ ह्विय दोय बीतत दुःख के॥
हत भाग्य पत्तन दुर्दशान्वित मे छव हल रुःख के॥
आश्चर्य की यह बात है कि हमायु रच्छक गोर का॥
तिह पुत्र लै दल नाशकारक होनहार चितोर का॥६२॥
तिह को अहों कहिने कनाम बडप्प भाखवत सान की॥
उर रम्य को करि कै अगम्य अरण्य भूमि मसान की॥
यदि भाव लोक विरुद्ध वित्त निरुद्ध लावन व्यर्थ है॥
जो प्रकृति ने किय को मिली सो लै अनेकिय अर्थ है॥६३॥

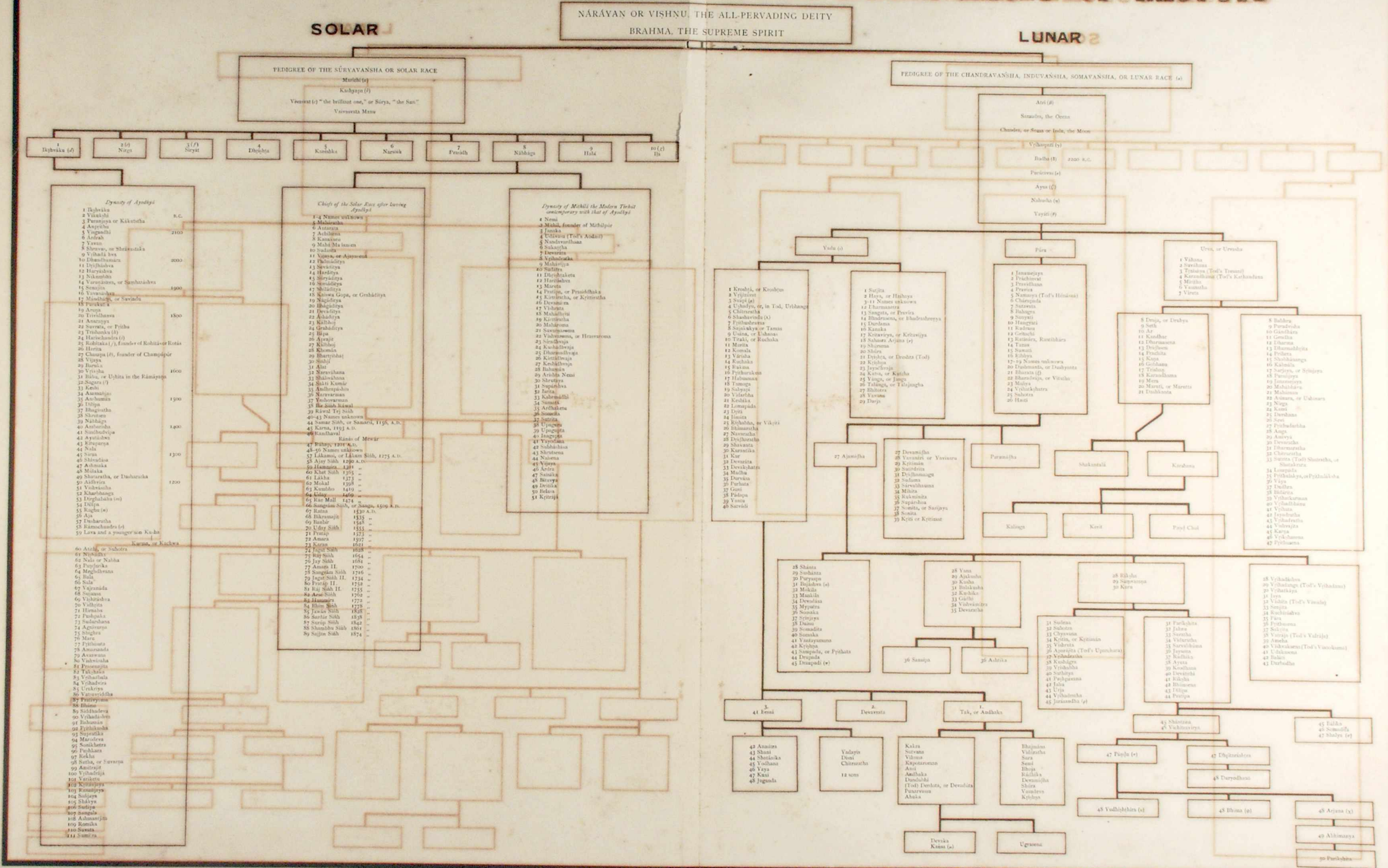
CANTO IV.

वनजंतुकेसमनंतसाधतहीनताकतजीवको॥
करभक्षरक्तबहायफेरसहायलेतदईवको॥
जयकारनिर्जितनाशकेतबआशछोरतजीतकी॥
अरुसर्वग्रासितखड्गपैजमजातकाष्टअजीतकी॥६४॥

॥कुंडलिका॥

दोहा॥अंबर[150]बाणससि॥बेदराग[64]सबछंद॥
मेदपाटइतिहासको॥कियेकाव्यमतिमंद॥
कियेकाव्यमतिमंद॥अखिलइड्ग·लिशअनुसारहि॥
बहुतगेरइतिहास॥बीचशंकामनधारहि॥
पैंउलूथालखिताहि॥करनघटबदनहिछाजा॥
यातैंबिनयअनेक॥करतश्यामलकविराजा॥२॥

GENEALOGICAL CHART OF THE SOLAR AND LUNAR RACES OF RÁJPÚTS



MACLURE & MACDONALD LITHRS TO THE QUEEN, LONDON.

NOTES.

Pedigree of the Solar Race.

(*a*) *Maríchi* was one of the seven Sages. The name signifies "light," and probably comes from an obsolete root *Mar* "to shine."

(*b*) *Kashyapa*, a Sage thought to be the father of gods, demons, men and animals, etc.

(*c*) *Vivasvat* is from the root *Vivas* "to shine forth."

(*d*) *Ikṣhváku* is said to have had 100 sons, of whom the eldest, Sukana, established his line in the north.

(*e*) *Nirga.* According to Tod his fourth descendant was called Kanun and founded a line of priests.

(*f*) *Siryáť's* daughter had three sons, of whom the third founded Kushasthala, or Dváraká.

(*g*) *Iḷá*, "the earth" personified. She married Budha, of the Lunar Race, and thus joined the Solar and Lunar Races.

(*h*) *Trishanku* was transported to the skies by Vishvá Mitra, and hurled down by the gods, but arrested by Vishvá Mitra, and remained suspended with his head to the earth, and so formed a constellation. This is in the Rámáyaṇa.

(*i*) *Harischandra* was famous for his piety. Three legends are told of him. In the Mahábhárata he is said to have been raised to heaven for performing the sacrifice of the Rájasúya. In later writings he is said to have been induced by Nárada to boast, for which he fell from Svarga, but was stopped by the gods in mid air, where his aërial city is said to be still visible.

(*j*) *Rohitika*, called in the Imp. Gaz. Rohitáswa, founded Rotás in the Sháhábád District of Bengal. His image was worshipped on the spot till destroyed by Aurangzíb.

(*k*) *Champa* is said to have founded Champapúr, the modern Bhágalpúr, in Bengal.

(*l*) *Sagara.* This king was the father of Asamañjas, by Keshiní, and of 60,000 sons by Sumati. The latter were turned to ashes by the sage Kapila, and it was necessary to bring Gangá from heaven to purify their remains. Bhagíratha by devotion accomplished this, and led the waters to the sea, which he called Ságara from his ancestor.

(*m*) *Dírghabáhu.* This name corresponds to Longimanus. Tod, vol. I. p. 47, refers to the name Bahumán (28th in the Mithila Dynasty) as equivalent to Longimanus, which shows ignorance of Sanskṛit, for Báhumán is an epithet of Indra and signifies "strong-armed," whereas Bahumán, with the first syllable short, signifies "high esteem."

(*n*) *Raghu.* The Raghuvaṅsha, "the race of Raghu," is the subject of a celebrated poem by Kálidása.

(*o*) *Rámachandra*, "moonlike Ráma," was the seventh incarnation of Viṣhṇu, who became incarnate to destroy Rávaṇa, as described in Válmíki's poem of the Rámáyaṇa.

Pedigree of the Lunar Race.

(*a*) *Induvaṅsha.* Indu is the "moon" in Sanskrit. It is probably connected with the root *Und* "to flow" or "drop," whence the Latin *Unda* and the Greek ὕδωρ; *Hindú*, on the contrary, is a mere corruption of the word *Sindhu* from *Syand* "to flow," whence the name of the river Indus.

(β) *Atri* literally means "the devourer." It is the name of one of the great inspired Seers or Saints. They were seven, the other six being Kutsa, Rebha, Agastya, Kushika, Vasiṣhṭha, and Vyashva; or, according to the Shatapatha-Bráhmaṇas:—Gotama, Bharadvája, Vishvámitra, Jamadagni, Vasiṣhṭha, and Kashyapa. In the Mahábhárata:—Maríchi, Angiras, Pulaha, Kratu, Pulastya, are substituted for five of the preceding.

(γ) *Vṛihaspati*, regent of the planet Jupiter and Preceptor of the gods.

(δ) *Budha* is the planet Mercury, literally "the wise," who married Iḷá "the earth" of the Solar Race.

(ε) *Purúravas*, literally means "possessing much light." He is the hero of the beautiful drama by Kálidás called the Vikramorvashí, which means "Urvashí won by valour."

(ζ) *Áyu*, according to Tod, = Yaou, the progenitor of the Chinese and Tartars. The word literally means "life, vital power."

(η) *Nahusha* comes from Nahus "a man," which Tod incorrectly writes Nohus.

(θ) *Yayáti* first married Devayání, daughter of Ushanas or Shukra, regent of the planet Venus. She had been thrown into a well by Sharmishṭha daughter of Vṛishaparvan, a king of the Daityas, or Titans, and demanded that Sharmishṭha should become her handmaid. This was granted, but Yayáti then fell in love with Sharmishṭha and secretly married her. His amours with her are the subject of the Yayáticharitra, a work by Rudradeva.

(ι) *Yadu* had six sons, of whom Kroshṭu was the fourth, and Sutjita the fifth.

(κ) *Svápi* signifies "a good ally."

(λ) *Shashavindu* was king of Chedi, the modern Bundelkhand. One king of this line was Shishupál, literally "child nourishing," who was killed by Kṛiṣhṇa as told in the Mahábhárata, and in a famous poem by Mágha.

(μ) *Kaṅsa* was king of Mathurá and cousin of Kṛiṣhṇa, the eighth incarnation of Viṣhṇu. As he had been warned at the time of Kṛiṣhṇa's birth that a child then born would destroy him, he, like Herod, ordered all the infants in Mathurá of that time to be killed, but Kṛiṣhṇa was carried off by Yasoda.

(ν) *Sahasra Arjuna*, having risen to great power, was destroyed by Parashu-Ráma or "Ráma with the axe," the sixth incarnation of Viṣhṇu. The combat between them, typifies the struggles between the Bráhmans and the Kṣhatriyas.

(ξ) *Bharata's* father, Dushyanta, married Shakuntalá, daughter of the celestial nymph Menaká by Vishvámitra. Their loves are told in a beautiful poem by Kálidás, translated from the Sanskṛit by Professor Monier Williams. Tod, who writes the word Bhárat, makes him marry Shakuntalá, instead of being her son. Shakuntalá had been exposed in a forest by her parents and was found by the Sage Kanva, who reared her at his hermitage, where she was seen by Dushyanta, who married and left her, but gave her a ring, by which she was afterwards recognised.

(ο) *Bajáshva* had five sons, of whom Mokala was the eldest. The others were Kempila, Yavanári, Vṛihadáshva, and Srenja.

(π) *Draupadí*, daughter of Drupada. Her real name was Kṛiṣhṇá, and she was called Draupadí from her father. She was won in marriage by Arjuna, but became the wife of the five Páṇḍava brothers according to the custom of the Scythians.

(ρ) *Jarásandha* is fabled to have been born in two halves. The joining "Sandha" was effected by a female demon named Jará. He was king of Magadha and Chedi, and was killed by Bhím, when fighting against Kṛiṣhṇa.

(σ) *Shalya* was king of Madra, and succeeded Karna in the command of the army of the Kurus. He fought with Bhíma with maces and then with Yudhiṣhṭhira, by whom he was killed. Tod incorrectly writes the name Sehl.

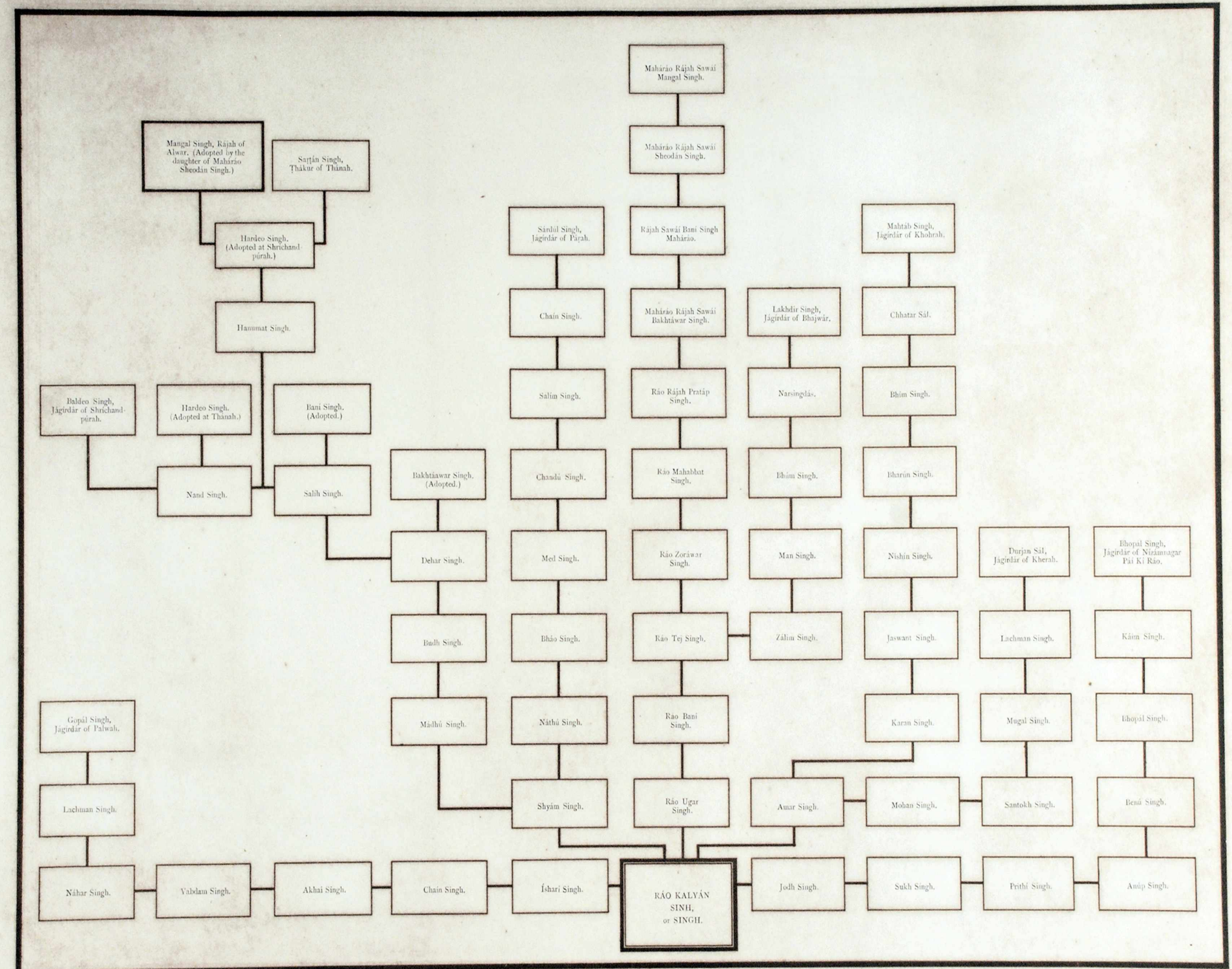
(τ) *Páṇḍu*, lit. "white," was son of Vyása, by the wife of Vichitravírya, and brother of Dhṛitaráshṭra, and half brother of Vidura.

(υ) *Yudhiṣhṭhira*, lit. "steady in fight," though nominally son of Páṇḍu, is fabled to have been the son of Yama "death" or Dharma "justice," and hence is often called Dharmarája. He first reigned at Indraprastha and, after defeating the Kurus, at Hastinapúr.

(φ) *Bhíma*, lit. "terrible," though a reputed son of Páṇḍu, is said to have been the son of his wife Pṛithá, by Váyu, god of the wind.

(χ) *Arjun* is said to have been a son of Indra, and the lit. meaning of the word is "white."

PEDIGREE OF THE ALWAR FAMILY.



HISTORY OF THE RÁJPÚTS

CHAPTER I.

THE ÁRYAN IMMIGRATION.

Such, as shown in the preceding pages, is the illustrious pedigree of the Rájpúts, given by the Bards to Lieut.-Colonel James Tod, author of the *Annals and Antiquities of Rájásthán*, and furnished by them to all subsequent inquirers. To this golden stem all the chiefs of Rájpútáná turn in support of their dignities. By this the Princes of Mewár or Udaypúr, of Márwár or Jodhpúr, of Jaypúr, of Alwar, and of Ratlám claim to be descendants of the Sun, and those of Jaisalmír and Kachh assume to be children of the Moon. The origin of all nations is veiled in the mist of ages, and if the Rájpúts have chosen to tint that mist with fable, the Egyptians, the Greeks, the Romans, the Chinese, the Peruvians have done the same. It is needless to combat these shadowy claims, and quite sufficient to commence inquiry with the first and faintest dawnings of history.

The great historian of the Rájpúts (Vol. I. p. 37) assigns an average of twenty years to the reigns of their ancient princes, which, considering what the climate of India must have been in those days of prodigious forests and immense wildernesses, and not overlooking the character of the people, their habits of indulgence, their incessant feuds and interminable wars, may seem more than ample. But admitting its correctness, we should not, perhaps, have a too remote date for the Áryan immigration into India. From Ikshwáku to Ráma reigned 57 chiefs, and a period, on this hypothesis, of 1,140 years elapsed. From Budha to Krishṇa 55 princes are counted, and 1,100 years passed. Ráma preceded Krishṇa, one being called the seventh and the other the eighth incarnation of Vishṇu, but their historians Valmíki and Vyása * were, it is said, contemporaries, so that forty years may not be very much too small an interval to allow between them. From Krishṇa to Vikram, who reigned 56 years before Christ, Tod reckons 1,100 years, thus, reckoning twenty years to a generation, Budha, who married the sister of Ikshwáku, would appear to have flourished 2,200 years B.C., and Ikshwáku 2,240 B.C., while the Chinese monarchy began 2,207 years, the Egyptian 2,188, and the Assyrian 2,059 before the same æra, and we know that in the time of Xerxes the Áryans had already made India the richest and one of the most populous and warlike provinces of the vast Persian empire.† That it was the Áryan immigrants, who entered India with Ikshwáku and his successors, who introduced civilisation into that country is certain from what we read of the state of the Aborigines in the Mahábhárata. They are there described as bears and monkeys, and their barbarism even in the present day leaves no doubt of what it must have been in those early times. How those savages survived at all in the midst of great forests swarming with wild beasts and serpents may well be matter of astonishment. What the dangers must have been that surrounded them, can be read in the carvings of the Elúra and Ajanta caves, where helpless figures are depicted kneeling in prayer, surrounded by lions, armed enemies and terrible forms of death. The Aborigines probably strayed into India in scanty bands, while the Áryans advanced in hosts and were secure in their camps, and protected by their arms and accoutrements. They formed cities where they settled, and the description of Ayodhyá in the Rámáyaṇa may serve as an example of what those cities had become eleven centuries after the Áryan immigration.

Ayodhyá was the first city founded by the Solar Race. It is thus described by Valmíki, who wrote eleven centuries B.C.—"On the banks of the Sarayu is a large country called Koshala, in which is Ayodhyá, built by Manu, 12 yojands (or 48 miles) in extent, with regular and well-watered streets. It was filled with merchants, beautified with gardens, ornamented with stately gates and high-arched porticoes, full of arms and crowded with chariots, elephants, and horses, and with ambassadors from foreign lands. Its palaces were crowned with domes, which loomed like mountains, dwellings well-matched in height and which resounded with the delightsome music of the tabor, the flute and the harp. It was girt with an impassable moat defended by archers. Dasharatha, a mighty charioteer, was its king. None, who dwelt there, denied the gods. Men loved their wives, and they were chaste, beautiful, and obedient, sweet, witty, prudent, and industrious. Bright were their jewels, and their apparel fair. The men were lovers of the truth and hospitable, regardful of their superiors, and venerating their ancestors and their gods. There were eight counsellors of whom two were priests, profoundly versed in the law. All had subdued their appetites, and were disinterested, forbearing, amiable and patient, unswayed by avarice, acquainted with their duties and the national customs. They carefully attended to the army and the treasury, and impartially administered justice, even when their own sons were concerned. They were not oppressive, even to their enemies, and showed no pride. They were modest in their dress and moderate in their opinions. To their sovereign they were devoted."

The same description would have applied to Pryág, to Mathurá and to Dwárká. At Pryág dwelt the Prasii visited by Megasthenes, the ambassador of Seleucus. Maheshvatí was the first capital of the Lunar race and still exists as Maheshwar on the Narmadá. Another great city founded by the Áryan immigrants was Kanauj or Kanyakubja

* This is Tod's remark, but the more correct opinion is that Vyása was an imaginary, not a real person, so that it is not improbable that, though the events recorded in the Rámáyaṇa are older than those in the Mahábhárata, yet the compilation of the Mahábhárata may have preceded that of the Rámáyaṇa, in which, at all events, there are very important comparatively modern interpolations.

† Herodotus III. 94: "The Indians, who are more numerous than any other nation with which we are acquainted, paid a tribute exceeding that of any other people, to wit, 360 talents of gold dust. This was the 20th Satrapy." The gold here mentioned came no doubt from the Wynád district, mentioned in the inscription on the base of the Great Temple at Tanjúr, translated by Dr. Burnell.

Herodotus III. 95: "If the gold be reckoned at 13 times the worth of the silver, the Indian gold dust will come to 4,680 talents." According to Prof. Rawlinson, this Persian revenue was equal to about 3½ millions of our money.

Herodotus VII. 65: "The Indians wore cotton dresses, and carried bows of cane, and arrows also of cane, with iron at the points. Such was the equipment of the Indians, and they marched under the command of Pharnazathres, the son of Artabates."

"humpbacked maiden," which latter name it seems to have had from a miracle said to have been wrought by Krishṇa, who made a deformed woman straight. The first name of this city was Mahádya. It stood on the Ganges and was founded by Kushnábha, son of Kúsh, who was descended from Ajamiḍha by his second wife Keshiní. It was often called Gádhipúr from Gádhi, the successor of Kushnábha. Firishtah says it was thirty-five miles in circumference and that there were 30,000 shops of betel-sellers. It was undoubtedly a great city when it was destroyed by Shahábu 'd dín in A.D. 1193. Still older was the city of Hastinápúr, founded by Hasti, the father of Ajamiḍha; and 440 years after, but still 1100 years B.C., was built Indraprastha, now represented by Indrapat at Dihlí. About the same time were founded by the sons of Balika, Palibothra on the Lower Ganges and Alúr, or Arúr, near the present Rohrí on the Indus.

Other great and very ancient cities might be mentioned, but sufficient examples have been given to show that from the twentieth to the eleventh century B.C., and, therefore, within a few centuries after their immigration the Áryan people had built cities, in which wealth, luxury, and comparative civilisation were to be found. This is a most important fact, for it is a convincing proof that this was no long diluted and straggling infiltration of barbarous tribes, but the march of great hosts proceeding in regular order to the conquest of new countries. Had this been the casual irruption of savages it would have taken them an infinitely longer time to coalesce into cities. Reason shows that this would have been the case, but the fact is palpable that the hundreds of wild tribes, the Gonds, the Sántáls and others, who have spread from unknown ages over the whole surface of India, have not even now formed such cities as were founded by the Áryans in a comparatively short period after their arrival in India. It may be assumed, therefore, that the Rájpúts marched into India in compact and well-ordered bodies, bringing with them a civilisation, which had been long their own in their native country. And this is substantiated by another important proof and that is the Sanskṛit, which perfected, as it afterwards became in the time of Páṇini,* must be admitted to have been centuries before that the language of a highly civilised race.

But the admission of this point leads to the distinct understanding of the quarter whence the Áryans came. It could not have been from the South, for the islands and countries which lie to the south of India, with the one exception of Ceylon, which is, in fact, an integral part of India, were too thinly populated, and too barbarous to send out great disciplined bodies of civilised men. Nor could it have been from the East and North, for the stupendous snow-covered mountains, which fence India in those directions render the passage of numerous bands of men impossible. The same impossibility applies to the arid region through which India is approached from the west. Once, indeed, that waste was passed, by the troops of Alexander the Great, but their difficulties and sufferings show that men less disciplined, and less well equipped could never have accomplished what the Macedonians found almost beyond their power. We come, then, to the certain conclusion that the Áryans, Bráhmans and Kṣhatriyas, Priests, and warriors, invaded India, as all other people have done, from the North West. Their march was through Khurásán, as was that of the Persian armies of Darius, of the Greek army of Alexander, of the Arab troops of the Khalífs, of the horsemen of Maḥmúd and his successors, of the hordes of Tímúr, of the Mughuls and in more recent times the hosts of Nádir.

But a more difficult question now arises. The Rájpúts invaded India from the North West, and marched through Khurásán, but what was their original seat? In trying to discover this, the first thing to be borne in mind is that the supreme religious characteristic of the Rájpúts is sun-worship. Tod writes (Vol. I. p. 563), "In the mythology of the Rájpúts, of which we have a better idea from their heroic poetry than from the legends of the Bráhmans, the sun-god is the deity they are most anxious to propitiate; and in his honour they fearlessly expend their blood in battle from the hope of being received into his mansions. The highest heaven, according to them, is the Bhánu-lok 'region of the sun,' and like the Indu-Scythic Getæ, the Rájpút warrior of the early ages sacrificed the horse in his honour, and dedicated to him the first day of the week Aditwár, also called Thawara, with which compare Thor the sun-god and war-divinity of the Scandinavians." This last word, too, may probably be derived from Skanda, the Sanskṛit name of the war-god. "At Udaypúr the sun has universal precedence; his portal (Súrya-pol) is the chief entrance to the city; his name dignifies the chief apartment (Súrya-maḥall) of the palace, and from the balcony of the sun (Súrya-gokra) the descendant of Ráma shows himself in the dark monsoon, as the sun's representative. A huge painted sun of gypsum in high relief, with gilded rays, adorns the hall of audience, and in front of it is the throne. The sacred standard bears the sun's image, as does the Scythic part of the regalia called the *Chángi*, a disk of black felt, or ostrich feathers, with a plate of gold to represent the sun in the centre, borne upon a pole. The royal parasol is termed Kirnia, in allusion to its shape like a *kiraṇ* or ray of the sun. As regards this sun-worship, Persia might well have been the original home of the Rájpúts. But other customs show they belonged in the primæval past to more northern regions. Of these the most remarkable is the *Ashvamedha* or "sacrifice of the horse;" Herodotus tells us that the Getæ of Central Asia thought it right to offer the swiftest of created beings, the horse, to the swiftest of uncreated, that is the sun.

"The *Ashwamedha* was the highest sacrifice that could be offered by a king, and implied a claim to universal sovereignty. A milk-white steed, with peculiar marks, was selected for the victim, and was let loose to wander for a year at will. He was guarded, and his course through neighbouring countries was a challenge to the nations. If it was accepted the horse was detained, and war ensued. If, after a year's wanderings, the horse returned free, the prince who first sent it forth was regarded as a king of kings, and proceeded to sacrifice the steed. Pillars of octagonal shape, and twenty-one in number, each twenty-one feet high and four feet in diameter, were set up, their capitals being adorned with the figures of a man, an elephant, or a bull. These pillars were of wood from the five holy trees, overlaid with plates of gold and embroidered cloth, and adorned with festoons of flowers. While they were being erected incantations were chaunted under the instructions of the *Hotṛi* or sacrificing priest. Then eighteen sacrificial pits were arranged in triple rows and in the form of an eagle, and here the victims, birds, aquatic animals and the horse were placed. Thrice was the horse led round the sacrificial fire, and then immolated amid shouts of joy. The king and queen placed by the high priest near the horse sat up all night, watching the birds; and the priest having taken out the heart dressed it agreeably to the holy books. The king inhaled the smoke, and acknowledged his transgressions in the order in which they were committed. Then sixteen of the priests placed portions of the horse on the fire. This oblation was made on burning cane, that of the other victims on wood. The rite concluded with gifts of land to the priests and augurs."

Such was the *Ashwamedha*, as described in the Rámáyaṇa, and its being performed at the winter solstice is a proof of its Scythic origin. Herodotus tells us that the Getæ, in the time of Cyrus similarly worshipped and sacrificed the horse. With this worship was associated

* The date when Páṇini flourished cannot be fixed with certainty. Goldstücker placed him in the sixth century A.D., but Professor Monier Williams assigns him to the fourth century B.C. Páṇini mentions grammarians who preceded him. Part of his grammar is devoted to the explanation of Vedik forms. Even the language of the Rig-Veda is full of intricate grammatical forms, and indeed the only difference between Vedik Sanskṛit and later Sanskṛit is that some of those forms had become obsolete. Grammatical Sanskṛit, therefore, the most refined language that the world has ever known, existed 1300 or 1400 years before the Christian æra. Can any one suppose that it was the language of a barbarous people!

that of the sword, which prevailed among the Getæ, and is described by Herodotus, but is still usual with Rájpúts. The Prince of Mewár and all his chivalry still prostrate themselves before a *Khaṇḍi* or two-edged sword, and Bhawání, the sword of Shivají is venerated by all warriors among the Hindús.

Polyandry is another remarkable custom which unites the Rájpúts with the Scythian. In the history of the Páṇḍus there is a striking example of this revolting habit. Drupdeví, or Draupadí, daughter of the king of Pañchálika, was won by the skill of Arjuna in archery, and threw round his neck the marriage garland, but the bride was not his only, but that of his four brothers, Yudhiṣhṭhír, Bhím, Nakula and Sahadeva, "manners," as Tod remarks, "decisively Scythic."

A love of gaming characterises the Rájpúts, as it did the Scythians and Skandinavians. The Páṇḍus lost their kingdom at dice, and the wine-cup is equally lauded by both. "I shall quaff full goblets among the gods," says Regner Lodbrog; and when Abhay Singh, Prince of Márwár, presented with his own hand the goblet to his bard, the poet declared it to be nectar that he sipped, and poured forth his song in praise of his sovereign.

But stronger than all other proofs that the Áryans came not from Persia or Khurásán is their language, for the Sanskrit has no affinity with the Persian, but is intimately connected with the languages to the north of that country. The original seat of the Áryan race, therefore, must be looked for in a country where sun-worship prevailed and the worship of the horse and sword—in Scythia, therefore, but in a part of it where a language existed akin to the languages of Europe and utterly dissimilar to the Semitic or triliteral, and the Chinese or monosyllabic. Perhaps there is no country which answers all these conditions so well as Balkh. In Balkh, Alexander the Great received the homage of all the Scythic Getæ, and there, in the earliest ages, flamed innumerable temples to the sun. Balkh is called the "Mother of Cities,"* and there is an old Hindí saying, which may indeed be as old as the Áryan immigration, "Lord! for thy sake, I left the City of Balkh." In a matter hidden in the obscurity of ages it is impossible to do more than grope the way with uncertain steps, but where all must be little better than conjecture, it seems the most plausible surmise that the home of the Áryans was Balkh. From that region, or from one near it, may have taken place the great dispersion of the nations, and from it the Áryan as well as the Skandinavian may have carried away the custom of *Sati*, or the burning of wives on their husbands' funeral pyre, and the cremation of his horse and arms with the warrior. "The Scythic Getæ," says Herodotus, "had the horse sacrificed on the funeral pyre, while with the Skandinavian his horse and arms were buried, as he could not approach Odin on foot." So the Rájpút is carried to his last resting place armed at all points as when alive, his shield on his back and his sword in his hand, while his steed is offered to the deity and becomes a perquisite of the priest. The tumulus, the cairn, or the pillar still rises over the Rájpút who falls in battle, and throughout Rájpútáná these sacrificial monuments are found, on which are carved in relief the warrior on his steed, armed at all points; his faithful wife or *Sati*, typified by the uplifted arm, and the sun and moon, emblematic of undying fame.

It is now time to furnish a list of the thirty-six royal races of the Rájpúts, according to the best authorities :—

THE THIRTY-SIX ROYAL RACES OF RÁJPÚTS.

As given by ancient MSS.	As given by the Bard Chand.	As in the History of the Exploits of Komár Pál.		As given by the Khíchí Bard.	As corrected by Colonel Tod.
		Sanskṛit.	Gujarátí.		
1. Ikṣhváku	1. Ravíya, or Súrya	1. Ikṣhváku	1. Gochar Gohil	1. Gehlot	1. Ikṣhváku, Kákustha, or Súrya
2. Súrya	2. Shasha, or Soma	2. Soma	2. Uni Gohil	2. Pramára	2. Anvai, Indu, Som, or Chandra
3. Soma, or Chandra	3. Yádú	3. Yádú	3. Káṭí	3. Chauhán	3. Gráhilot, or Gehlot. 24 branches
4. Yádú	4. Kákustha	4. Pramára	4. Kisair	4. Solankí	4. Yádú. 4 branches
5. Chahumán, or Chauhán	5. Pramára	5. Chauhán	5. Nikumpa	5. Ráṭhoṛ	5. Tuár. 17 branches
6. Pramára	6. Chauhán	6. Cháluk	6. Barbeta	6. Tuár, or Tanwar.	6. Ráṭhoṛ. 13 branches
7. Cháluk, or Solankí	7. Cháluk	7. Chandak	7. Báwariya	7. Baṛgújar	7. Kachhwáha
8. Parihára	8. Chandak	8. Silár	8. Máru	8. Parihára	8. Pramára. 35 branches
9. Cháora	9. Silár	9. Chápotkaṭ	9. Makuáṇa	9. Jhálá	9. Chauhán. 26 branches
10. Dodia	10. Abhíra	10. Pratihára	10. Dáhima	10. Yádú	10. Cháluk or Solankí. 16 branches
11. Ráṭhoṛ	11. Makuáṇa	11. Sakranka	11. Dodia	11. Kachhwáha	11. Parihára. 12 branches
12. Gohil	12. Gohil	12. Kurpála	12. Bálá	12. Goṛ	12. Cháwara
13. Dábí	13. Chápotkaṭ	13. Chandel	13. Bhágel	13. Sengár	13. Ták, or Takṣhak
14. Makwáháná, or Makuáṇa	14. Parihára	14. Ohil	14. Yádú	14. Bálá	14. Jiṭ
15. Norká	15. Ráṭhoṛ	15. Pálaka	15. Jetwa	15. Kharwar	15. Hun
16. Aswariyá	16. Deora	16. Morí	16. Járejá	16. Cháwara	16. Káṭí
17. Salár, or Silára	17. Ták	17. Makuáṇa	17. Jiṭ	17. Dáhima	17. Bálá
18. Sinda	18. Sindú	18. Dhanpáli	18. Solankí	18. Dáhiyá	18. Jhálá
19. Sipat	19. Anangá	19. Rájpálika	19. Pramára	19. Bais	19. Jetwa, or Kamari
20. Hun	20. Páṭak	20. Dahya	20. Kábá	20. Gherwal	20. Gohil
21. Kirjál	21. Pratihára	21. Turandalíka	21. Cháwara	21. Nikumpa	21. Sárwiyá
22. Harerá	22. Daidyotá	22. Nikumpa	22. Chorásimá	22. Dewat	22. Silár
23. Rájpáli	23. Kiratpál	23. Hun	23. Khánt	23. Johiyá	23. Dábí
24. Dhanpáli	24. Koṭpála	24. Bálá	24. Kherá	24. Sikarwál	24. Goṛ
25. Agnipáli	25. Húl	25. Haryál	25. Ráwalí	25. Dábia	25. Dodá or Dor
26. Bálá	26. Goṛ	26. Mokar	26. Masánia	26. Doda	26. Gherwal
27. Jhálá	27. Nikumpa	27. Pokára	27. Paláni	27. Morí	27. Baṛgújar
28. Bhágdola	28. Rájpálika		28. Hálá	28. Mokárá	28. Singár
29. Motdán	29. Káni		29. Jhálá	29. Abhíra	29. Sikarwál
30. Mohar	30. Kálchorak, or Kúrchará		30. Dahiria	30. Kálchorak	30. Bais
31. Kagair			31. Báhariyá	31. Agnipála	31. Dáhiyá
32. Karjeo			32. Sárwiyá	32. Aswaria, or Sarjá	32. Johiyá
33. Chádalyá			33. Parihára	33. Húl	33. Mohil
34. Pokárá			34. Chauhán	34. Mántwál	34. Nikumpa
35. Nikumpa				35. Máliyá	35. Rájpáli
36. Salálá				36. Cháhil	36. Dáhimá.
					37. Húl } Extra
					38. Dáharyá } Extra

* D'Herbelot says that Kaiumars, the first king of Persia, founded Balkh and named it from finding his long-lost brother there, as balkhídan in Persian signifies "to receive and embrace a friend." The first Persian kings looked on Balkh as their frontier city, and those of the second dynasty made it their capital to be at hand there to stop the armies of Turkistán from crossing the Oxus. Balkh was taken by Changíz Khán in 1221, and that monster of cruelty caused the entire population, men, women, and children, to be taken outside the walls and massacred. In Sanskrit *Bálhika* means coming from Balkh, and is the name of a son of Janam-ejaya, one of the first kings of the Lunar Race.

Zartasht, or Zoroaster, was born at Balkh, and from thence he brought the fire-worship or sun-worship, which spread over Persia and India.

Lohorasp, after abdicating in favour of his son Kishtasp, retired to Balkh, and was there killed by Áfrásiáb.

It will be seen that in all these lists the Solar and Lunar Races are distinctly mentioned, but besides these there are four tribes, most illustrious, and as distinguished in comparatively modern times as the Ikṣhváku or Súrya tribe, and the Indu or Soma or Chandra tribe were in the earliest ages. These tribes are the Pramára, the Parihára, the Cháluk or Solankí, and the Chauhán. These are called the Agnikulas, or "descendants of Fire," of which Agni or "Fire" was the progenitor. But the Agnikulas are said to be of the Takṣhak or "Serpent" Race, these being Scythians, who invaded India about two centuries before the Christian Æra. According to Hindú tradition, however, the Agnikulas were created by the sage Vasiṣhta and the Bráhmans to defend them and the true religion against the demons. On the sacred summit of Mount Ábú, where dwelt Achiles, the imperishable deity, the Munis or holy hermits were engaged in devotion. They were immaculate and tasted no food but milk, roots, fruits and flowers. The demons envying their felicity, endeavoured to disturb their sacrifices, and showered on them sand, blood, bones, and flesh and every impurity. To put an end to these disorders the Bráhmans kindled afresh the sacred fire, and assembling around it, prayed for aid to Mahádeo. Their prayer was heard, and from the fire fountain issued a figure, who had not the appearance of a warrior. The Bráhmans named him Pṛithihadwára,* "portal of the earth," subsequently contracted to Pṛithihára and Parihára. The Bráhmans made him guardian of the gate. Then came forth a second figure, who, from being formed in the palm of the divine hand (Chálu), was named Cháluka. He was followed by a third figure named Pramára, "the great striker." These two assailed the demons, but unsuccessfully. Again, Vasiṣhta, seated on the lotus, commenced his incantations and prayers. He poured forth his libations and a gigantic figure rose from the fire-pit. His hair was black as jet, his eyes rolled fiercely, he was clad in armour, he held a bow in one hand and a sword in the other, and his whole appearance was terrific. He was quadriform, and the Bráhmans named him *Chahumán*, from Chatur "fourth" and anga "body," a word contracted into Chauhán.† The new avenger assailed the demons, assisted by the goddess Durgá riding on a lion. She promised to give him his wishes, and with her assistance he defeated the demons, and drove them to the infernal regions. Anhal was the name given to this champion, and from him descended thirty-nine kings, the last of whom was Pṛithvi Rájá of Dihlí.

But in these tribes were many sub-divisions. It cannot be doubted that the Áryan immigration was not a single wave of invasion. Wave succeeded wave, and some of the Scythian armies coming fresh from the North and full of the vigour inspired by the cold regions of their birth, were received with joy and welcomed as brethren, because their weapons drove back the savage Aborigines and assured the safety of the more civilised races. Thus the two original tribes of the Sun and Moon were swelled to thirty-six, and these again branched out into many sub-divisions. Of these the principal were :—

Sub-divisions of the Solar, Gehlot or Sísodia tribe.		Sub-divisions of the Yádú tribe.	Sub-divisions of the Pramárs.	Sub-divisions of the Chauháns.	Sub-divisions of the Solankís.	Sub-divisions of the Gor.
1. Aháryá, dwelling at Ḍongarpúr, or Ḍungarpúr		1. Yádú	1. Morí	1. Chauhán	1. Bághelá	1. Ontáhir
2. Mangoliyá, in the Desert		2. Bháṭhí	2. Sodá	2. Háḍá *	2. Bírpúra †	2. Silhálá
3. Sísodia, in Mewár		3. Járejá	3. Sánklá	3. Khíchí	3. Behilá	3. Túr
4. Pípárá, in Márwár		4. Samecha, or Samtíjá	4. Khair	4. Sonígará	4. Bhúrtá	4. Dúsená
5. Kalúm		5. Madechá	5. Úmrá, or Súmrá	5. Devrá	5. Kaláchá	5. Bodáno
6. Gahor		6. Bidmun	6. Vihil	6. Pábiyá	6. Lánghá	
7. Dhorniyá		7. Budá	7. Maipáwat	7. Sánchorá	7. Togru	
8. Godhá		8. Sohá	8. Balhár	8. Goyalwál	8. Brikú	
9. Magrásá			9. Kábá	9. Bhadoriyá	9. Súrkí	
10. Bhímlá	Few, and mostly unknown		10. Omatá	10. Nirbán	10. Sirwaryá	
11. Kamkotak			11. Rehár	11. Malání	11. Raoká	
12. Koṭechá			12. Ḍhúnḍá	12. Purbyá	12. Ráníkiyá	
13. Sorah			13. Saratiyá	13. Súrá	13. Khárura	
14. Uhar			14. Hariár	14. Madráychá	14. Tántyá	
15. Usebá			15. Chaunḍá	15. Sangráychá	15. Almechá	
16. Nírúp			16. Khejar	16. Bhúráychá	16. Kulamor	
17. Nadoryá			17. Sugrá	17. Biláychá		
18. Nadhotá			18. Barkoṭá	18. Tasírá		
19. Ojakrá			19. Púni	19. Chacherá		
20. Kutchrá			20. Sámpal	20. Rosyá		
21. Dosáḍ	Almost extinct		21. Bhíbá	21. Chandú		
22. Baṭewrá			22. Kalpúsar	22. Nikumpa		
23. Páhá			23. Kalmoh	23. Bháwar		
24. Púrot			24. Kohilá	24. Bánket		
			25. Payá			
			26. Kahoryá			
			27. Dhand			
			28. Debá			
			29. Barhar			
			30. Jíprá			
			31. Posrá			
			32. Dhunta			
			33. Rikamvá			
			34. Teká			

* This "ḍ" is pronounced like "r," but cerebral. The names are corrected from Jwála Saháe's valuable history of Rájpútáná.
† Jwála Saháe writes this Pirbura, vol. i. p. 49.

The *Aboriginal Races*, who inhabited India before the Áryans, are the Bágrí, Mer, Kábá, Míná, Bhíl, Seriah, Thorí, Khangár, Gonḍ, Bhar, Janwár, and Sárad.

Agricultural Tribes of very old but uncertain date are the Abhíra or Ahír, the Gwála, the Kurmí or Kulmbí, the Gújar and Ját.

Rájpút Tribes of uncertain origin are Jályá, Peshání, Sohagrú, Cháhirá, Rán, Símálá, Boṭílá, Gotchír, Málan, Ohir, Húl, Báchak, Bátar, Kerach, Kotak, Búsa, and Bírgota.

Mercantile Tribes are Shrí Shrí Mál, Shrí Mál, Oswál, Bhagerwál, Díndú, Pushkarwál, Mertawál, Harsorah, Surarwál, Palliwál, Bhambú, Khanḍelwál, Dohilwál, Kehedarwál, Ḍísáwál, Gújarwál, Sohorwál, Agarwál, Jaelwál, Mánatwál, Kajotíwál, Kortawal, Chhetrawál, Soní, Sojatwál, Nágar, Mád, Jalhera, Lár, Kapol, Kharetá, Barurí, Dasora, Bambarwál, Nágadrá, Karbera, Baṭewaḍá, Mewáḍá, Narsingpúrá, Khetarwál, Panchamwál, Hanerwál, Sarkera, Bais, Stúkhí, Kambowál,

* The word Pṛithihadwára is Tod's. But the syllable *ha* seems incorrectly inserted.

† Tod sometimes uses this form, but more generally Chohan. But in Hindí *Chaube* is a Bráhman learned in the four Vadas, and Chauth is a fourth part. In general, *Chau* represents "four" in composition.

Jíranwál, Bhagelwál, Orchitwál, Bámanwál, Shrigúru, Ṭhákurwál, Balmíwál, Ṭípoḍá, Ṭiloṭá, Atbargi, Ládisáká, Bednorá, Khíchú, Gasorá, Bahábohar, Jaimo, Padmorá, Meheryá, Ḍhákarwál, Mangora, Goelwál, Mohorwál, Chítorá, Kákalyá, Bhárejá, Andorá, Sáchorá, Bhúngrawál, Manḍáhalú, Brámanyá, Bágrya, Dindorya, Borwál, Sorbiyá, Orwál, Nafág, and Nágorá.

The royal race of the Súryavanshas are universally admitted to be the direct descendants of Ráma. It is not known why they quitted Ayodhyá, but it is certain that they wandered first to the north, as far as Láhor, and then to the south-west, where they ruled in Sauráshṭra or Káṭiawár. Before that, they built a city at Viráṭ, where the Páṇḍus dwelt during their exile. Here, their city was called Vijyapúr, "city of victory." In Sauráshṭra they established a separate æra called Ballabhí Samvat, which commenced A.D. 319. They were called Báliká Ráes, and dynasties with this title reigned for a thousand years. Gajni or Gayni, afterwards called Khambáyat, was another of their capitals, which, the last place conquered, was taken by the Parthians in the sixth century, when the Súrya king, Shiláditya, was slain. His posthumous son Graháditya, became prince of Íḍar, (spelled in the Gaz., Edar, and by Jwála Íḍar and Iḍar, Vol. II. p. 312), and the tribe took the name of Gehlot. From Íḍar, the tribe migrated to Ahar, whence they took the name of Ahárya. It was in the valley of the present capital Udaypúr (Tod, Vol. I. p. 216). But towards the end of the twelfth century, Máhap, the son of Karṇa, who was son of Samarsi and succeeded him, migrated to Ḍongarpúr and carried with him the name of Ahárya for his followers, while Ráhap, son of Bharat, who was the son of Súrajmal, younger brother of Samarsi, remained at Chitoṛ, and his followers were called Sísodias. Ráhap took Mandor, and brought the Parihár, prince of that city, prisoner to his own capital. He also deprived him of the title of Ráná, and assumed it himself, instead of Ráwal. In the Gazetteer of Rájpútáná, Vol I. p. 275, Tod is made to say that "the manner in which the elder was supplanted by the younger brother at Chitoṛ is unknown or uncertain." So far from that being the case Tod distinctly explains that Máhap and Ráhap were not brothers, but cousins, and that the Chauhán chief of Jálor, who had married a daughter of Karṇa, placed his son by that princess on the throne of Chitoṛ, to the exclusion of Máhap, the rightful heir to Karṇa, and that Máhap lacked the spirit or the wish to resist, whereupon the family bard brought Ráhap from Sindh, and assisted in making him ruler of Chitoṛ. The Gazetteer also refers to Malcolm, who puts the secession to Ḍongarpúr so late as "three centuries ago," but Tod's account is, no doubt the correct one.

The Lunar Race after the death of Kṛishṇa, and their expulsion from Dihlí and Dwárká, retired to Multán, and then across the Indus, and passed into Zábulistán, where they founded Ghazní, and spread even to Samarḳand, whence they were again driven back to India, and retiring into the desert expelled the Lánghas, the Johyas, and Mohílas, and founded Thánot, Deráwal, and lastly Jaisalmír, in A.D. 1157, which is now the capital of the Bháṭhís, the lineal successors of Kṛishṇa. This name of Bháṭhí superseded that of Yádú. The next most important tribe of the Lunar Race was the Járejá, of which is the royal family of Kachh, which now reigns at Bhuj. A chief of the Yádú Race reigns at Ḳaraulí on the Chambal.

The Tuárs, also, belong to the Lunar Race, and of their clan was Vikramáditya, who established the Æra which "still serves as the grand beacon of Hindú chronology." It commences fifty-six years before the Christian Æra. Dihlí, the ancient Indraprastha, founded by Yudishṭhira, after lying desolate for eight centuries, was re-built by Anangpál Tuár in A.D. 792. His dynasty consisted of twenty kings, and the last, also called Anangpál, abdicated in A.D. 1164, in favour of his grandchild Pṛithví Rájá, who was a Chauhán. The present representative of the Tuárs, is the Chief of Tuárvati in the Jaypúr State.

The Ráṭhors claim to be descendants of Kush, second son of Ráma, but the bards deny them this honour and proclaim them to be descendants of Kashyapa and the daughter of a Daitya, or Titan. In the fifth century they reigned in Gádhípúra or Kanauj, and contested with the Tuárs and Chauháns of Dihlí, and the Balika Ráes of Anhalwára the supremacy among the kings of India. Their struggles enabled the Muslims to conquer all the four rivals. Kanauj was taken, and its last king, Jaychand, perished in the Ganges. His son migrated to Márwár and subdued the Parihára s of Mandor. By their assistance the Mughul emperors achieved many of their conquests, and it is said they served them with 100,000 cavalry.

The Kachwáhas. Kachwá is a "tortoise" in Hindústání, and the tribal name is derived from it, and not from Kush the son of Ráma as Tod seems to have supposed by writing the name "Cushwaha." Kurm or Kachwá was the son of Kush and gave his name to the tribe. The Kachwáhas claim descent from the second son of Ráma—Kush. Migrating from Ayodhyá, they founded Rotás on the Son, and a town at Láhor, perhaps called from Lava. Subsequently they built the fort of Nirwár, where the famous Rájá Nala bore sway. His descendants ruled for centuries, but Nirwár was at last taken by the Maráṭhas. In the tenth century the Kachwáhas founded Amber, driving out the aboriginal Mínás. But up to the twelfth century, the Kachwáhas were vassals of the Chauhán king of Dihlí, and it was not till the house of Tímúr came to the throne that they became independent. The Rájás of Jaypúr and Alwar are both of this tribe.

The Pramárs founded Dhár, Maheshwar, Manḍú, Ujjain, Chitoṛ,* Chandravatí, and other cities. They long held the Pariháras in subjection. Three kings named Bhoj belonged to the Pramár tribe, and were very famous, and the bard Chand assigns to them years of Samvat which correspond to the dates 575, 665, and 714 A.D. According to him Rám Pramár held his court in Telangána, and was sovereign of India. According to ancient inscriptions the Pramárs were of the Takṣhak race, as was Shálivàhana, the conqueror of Vikram. The Ráo of Bijoli,† one of the sixteen chief nobles at the court of Udaypúr, is a Pramár of the ancient stock of Dhár.

Of the *Chauháns*, the most celebrated are the families of Koṭah and Búndí, belonging to the Hárá subdivision. Six princes of this family fell in the battle between the troops of Sháh Jahán and his rebel son Aurangzíb and only one survived his wounds. Among other subdivisions of the Chauháns, the Khíchís of Gagráon and Raghugaṛh, the Deoras of Sirohí, the Sonígarás of Jhálúr, the Chauháns of Suí Báh and Sánchor, and Pawechas of Páwágaṛh have won immortality by their glorious deeds. Some of the Chauhán chiefs, as the Ḳaim-Kháni and twelve princes in Shekhávat are now Muslims.

The *Chálukas or Solankis* were princes of Sura, on the Ganges, before the Ráṭhoṛs obtained Kanauj. They, also, claim Lokoṭ, the ancient Láhor, as a residence. They were also princes of Kalyán, near Bombay. Mulráj, son of Jay Singh Solankí, prince of Kalyán, became king of Anhalwáṛa and ruled for fifty-eight years. His son, Chond Ráe was despoiled by Maḥmúd of Ghazní of wealth,‡ which assisted the Afghán in raising "the celestial bride and other magnificent buildings." Anhalwáṛa was destroyed by 'Aláu 'd dín, who demolished the temples to Buddha and burnt the religious books. But the country again became prosperous when Saháran, the Ták, under the name of Muzaffar founded the kingdon of Gujarát, and his son built Aḥmadábád. The Chief of Rúpnagaṛh in Mewár is a Solankí.

The *Pariháras* made Mandodri, five miles north of Jodhpúr, their capital, but the Ráṭhoṛs, who came as immigrants, captured the town

* *Chitor* evidently comes from *Chitra* "wonderful." The *i* is therefore short.

† So written in the Gazetteer of Rájpútáná, and by Jwálá Saháe, Vol. I. p. 381, but Tod writes Bijollí.

‡ According to Firishtah it was the spoil found in Mathurá which enriched Maḥmúd. On his return from his expedition to that city Maḥmúd brought with him twenty millions of dirhams and jewels of incalculable value.

and in the thirteenth century, the Ráwal of Chitoṛ slew the Parihára prince and took his title of Ráná. There is now no prince representing the Pariháras.

The Cháwaras ruled in the island of Deo or Diu, and in A.D. 746, a prince of that island named Vena Rájá founded Anhalwára. Tod imagines that the name Dábishalím comes from the word Dábí, one of the branches of the Cháwaras. The dignity of this tribe is so great that the Ránás of Mewár intermarry with it.

The Táks, or *Takṣhaks*, are thought by Tod to be the same as the Tochari, and the war between this tribe and the Páṇḍus is described in the Mahábhárata. The word signifies "snake" and is equivalent to Nága. These Scythians invaded India about seven centuries before the Christian Æra. The poet Chand speaks of Ták of Aser or Asírgaṛh as the standard bearer of Pṛithví Rájá, the last Hindú king of Dihlí. This tribe is not now represented.

Although the name of *Jiṭ* occurs in the list of Rájpút tribes, it does not appear that the other Rájpúts intermarry with them. Tod mentions an inscription of the fifth century, in which a Jit prince is said to be the son of a Yádú mother, but he also says that he knows of no such intermarriage in modern times. According to De Guignes, the Yuchi or Jiṭs fixed themselves in the Panjáb in the fifth and sixth centuries. Many of this tribe were driven across the Satlaj, became Muslims and assumed the name of Jáṭ. A terrible battle took place between the the army of Maḥmúd and the Jits, in which about eight thousand boats manned by Jiṭs were destroyed and their crews perished.

The *Huns* also, a Scythic tribe, are reckoned amongst Rájpúts. They fixed themselves at the ancient Barolli, on the east bank of the Chambal. There are still some villages which are pointed out as inhabited by descendants of this tribe, near Baroda.

The *Káṭhí*, or Káṭí, written by Tod Catti, an important tribe in Káṭiawár, are said by Macmurdo to be even braver than the Rájpút, but more cruel. They are of lofty stature, often exceeding six feet, and of bony and athletic frame, and sometimes they have light hair and blue eyes. They were conspicuous in the wars of Pṛithví Rájá. Their religion, manners, and looks, all show their Scythic origin. They claim descent from the Bálás.

The *Bálás* claim to be of the Solar race, and it is possible that they may be descendants of the Gehlots, who ruled in Sauráṣhṭra. Tod surmises that they may be the offspring of Sehl or Sál, who founded Aror. The Káṭís claim to descend from the Bálás. The Chief of Ḍhánk is a Bálá.

The *Jhalá Makuánas* inhabited Káṭiawár. They are probably of northern origin. Though they could not trace their descent to the Solar, Lunar or Agníkula race, the Ráná Pratáp gave his daughter in marriage * to the Jhálá Chief Manah, and a seat at his right hand, for a splendid act of heroism. In a great battle at Haldígháṭ, with Prince Salím, afterwards the emperor Jahángír, supported by Rájá Mán Singh of Amber, Pratáp was driven from the field, and his life was saved by Manah, who seized the standard of Mewár, and drew upon himself the brunt of the battle. He himself fell with all his vassals, and of 22,000 Rájpúts 14,000 were killed. The province of Jháláwár, in Káṭiawár, in which are the towns of Halwad Drángdrá and Wánkaner, is called from this tribe. The bard Chand makes distinguished mention of the Jhálá Chiefs, who fought on the side of Pṛithví Rájá against the Muslims.

Another province of Káṭiawár, called Jetwár, has its name from the *Jetwá Tribe*. Its principal town is Púrbandar, and the title of its chief is Ráná. The bards of the Jetwás give a list of more than 130 of their princes, and assert that their prince in the eighth century A.D. married the daughter of the Tuár king of Dihlí. The name of the tribe was then *Kamar*, and Tod thinks they may be connected with the Cimmerii and Cimbri. Their first capital in Sauráṣhṭra was Gúmlí, the ruins of which have been described by Mr. Burgess. They were driven from Gúmlí in the twelfth century, and then dropped the name of Kamar. They claim to be descended from the monkey Hanumán, and their princes are called Púnchheria, or "tailed," and are said to have elongated spines.

Gohilwár is another province of Káṭiawár, called from the tribe of *Gohils*, or *Gohels*, which is a word said to be compounded of *Goh* "strength" and *Ila* "earth." They are first heard of at Júná Khergaṛh, near the bend of the Lúní in Márwár, which they took from a Bhíl chief named Kherwo, and held for twenty generations, till the end of the twelfth century, when they were expelled by the Ráṭhoṛs. They then settled at Peramgaṛh, and when that was destroyed, one branch went to Bagwá, where their chief married the daughter of the ruler of Nandod, and usurped the territory. This Rájá's name was Sompál, and from him thirty generations are counted to the present Rájá. Another branch of the tribe settled at Síhor, and subsequently founded Bhaunagar and Gogo. This tribe is, no doubt, of the Solar race.

Of the *Sarwaya*, or *Sariaspa*, and the Silár tribes little is now known. The same remark applies to the Dábí tribe, though it was once famous in Sauráṣhṭra.

Tod remarks that the ancient kings of Bengal were of the *Goṛ Race*, and gave their name to the capital Gauṛ. In the old chronicles they are called the Goṛ of Ajmer. They are frequently mentioned as leaders of renown by Chand, in his wars of Pṛithví Rájá. One of them ruled Sheopúr, but his capital was taken by Sindhia, in 1809.

The *Dor*, or *Doda*, tribe was once of importance, and there is a tablet recording a victory over them by Pṛithví Rájá. Their history is now unknown.

The *Gherwál Tribe* came originally from Banáras, and the founder of the family was Khortáj Deva, the seventh from whom, Jessonda, called his family Bundela. The Bundelas subsequently took the name of Gherwál, and captured the chief cities of the Chandelas, viz., Kálinjar Mohini and Mohoba. The Chandelas originally possessed the whole region between the Jamná and the Narmadá, now occupied by the Bundelas and Bhághelas. Pṛithví Rájá broke the strength of the Chandelas to such an extent that they were easily conquered by the Gherwáls. In A.D. 1200, the Bundela Mánvíra was supreme in what is now called Bundelkhaṇḍ. Madhukar Sáh, his thirteenth successor founded Orcha on the Betwa, and his son Bír Sing Deva rose to great power. Madhukar at the instigation of Salím, afterwards Jahángír slew the learned Abú Fazl, the friend of Akbar. From that time the Bundela chiefs of Orcha and Datia did distinguished service to the Emperors of Dihlí. Bhagwán, chief of Orcha, commanded the van of Sháh Jahán's army. His son Supkarn was Aurangzíb's best general in the Dakhan. When Mahádájí Sindhia died his ladies took refuge with the Rájá of Datia, who refused to give them up to Daulat Ráo, and fell sword in hand with three hundred of his best cavalry in their defence. H. H. the Rájá of Panná is now the foremost chief of the Bundelas.

The *Bargújar Tribe* claim to be descendants of Lava, the elder son of Ráma. This tribe held wide lands in Ḍhúnḍár, and their capital was the hill fort of Rájor, fifteen miles west of Rájgaṛh, in the principality of Machári (Macherri). The Baṛgújars were expelled by the Kachwáhas, and some of them settled at Anúpshahr on the Ganges.

The *Dáhiyá* probably represented the Dahæ of Alexander the Great, and resided near the confluence of the Satlaj, and the Indus. They cannot now be traced.

The *Sangirs* are represented by a chief at Jagmohanpúr on the Jamná.

* This is what Tod says in vol. i. p. 113; but, as it appears from the same writer, p. 339, that Manah was killed in the battle, he could not have obtained the princess for his valour there.

The *Sikarwats,* or Sikarvats, came originally from Fatḥpúr Sikrí, but now inhabit Sikarwár on the Chambal in Sindhia's dominions.

The *Bais* are probably a subdivision of the Solar race, but have given their name to Baiswára in the Doáb of the Ganges.

The *Johiya,* a kindred clan to the Dáhiyá, are now extinct. The *Mohil* probably represented the *Malli,* who opposed Alexander. They were extirpated by the Ráṭhoṛs when they founded Bíkánír. The *Nikumpa,* also once famous, have now disappeared.

The *Ráj-páli,* or "royal shepherds," were probably of Scythic origin. They were not known beyond Sauráshṭra. The *Dahirya* are mentioned as having come to the aid of Chitoṛ against the Muslims. A Dahir, who ruled in Sindh was slain by Ḳásim, the general of the Khalíf of Baghdád, in 99 A.H.

The *Dáhimá* was Lord of Biána in the time of Pṛithví Rájá, and the three brothers Kaimas, Pundir, and Chond Ráe, held the offices of Minister, Lord of the Marches, and general under that king. Chond Ráe fell in the last battle on the Gagar, after nearly killing Shahábu 'd dín.

It has been already said that the legend of the Agnikulas shows that the Áryans adopted the bravest of the Scythian invaders into their nationality, and the history of the thirty-six royal races shows that this was frequently done. Indeed, but for these fresh accessions of strength the Áryans would probably have not maintained themselves in India. From the earliest times there were internecine wars between the Solar and Lunar races. Thus Sahasra-Arjuna, the twenty-second descendant of Yadu of the Lunar race, grew to such power that to save the Solar race from destruction Parshurám, said to be a Bráhman, and also an incarnation of Vishṇu, armed in their favour and slaughtered all but five of Sahasra-Arjuna's family. There can be little doubt, too, that the migration of the Rájpúts from Ayodhyá was owing to intestine quarrels, which gave the aboriginal tribes the power to expel the Áryan invaders.

It would seem that from the first Áryan immigration to the time of Aḥmad Sháh Durrání, there were constant invasions of India from Persia and Khurásán. We know that India, or a great part of it, had been conquered by the Persians before the time of Xerxes. Then came the invasion of Alexander the Great; and his successors the Bactrian kings pushed their conquests far beyond the point at which he stopped. The stories that are told by Dow, of the visit of Bahrám Gor, king of Persia, to India, and of the tribute which was paid to Persia by the Ráṭhoṛs, are little worthy of credit. The story of the invasion of Khurásán by the Chitoṛ prince Bápa is also difficult to substantiate, as is the statement of Abú Fazl and the author of the Ma'áṣiru 'l Umará as to the origin of the rulers of Mewár from Naushírwán. The only certain proof that we have of communication between India and Persia in the first centuries of the Christian Æra, is the group of figures in the first cave at Ajanta. Mr. Fergusson has pronounced these figures to be possibly Khushrau and Shírín.

It must be added that the paintings of fair women in the Ajanta caves certainly do not represent Indian beauties, but Persian, or Central Asian. However, after the time of Maḥmúd of Ghazní incessant communication was established beyond a doubt, and certainly renders it probable that a similar intercourse existed in the centuries during which reliable history is silent.

CHAPTER II.

FEUDAL SYSTEM OF THE RÁJPÚTS.

THE historian of the Rájpúts has traced the resemblance between the feudal system of Rájásthán and that of Europe. He says, very truly, that it is not necessary to conclude that one system was borrowed from the other, as each may be said to have the patriarchal for its basis. The real fact undoubtedly is that the system arose while the progenitors of the Áryan race and of the Europeans still formed one people, and inhabited the same country. Hallam says (*Middle Ages*, vol. i. p. 200), "It has been very common to seek for the origin of feuds, or at least for analogies to them, in the history of various countries; but though it is of great importance to trace the similarity of customs in different parts of the world, we should guard against seeming analogies, which vanish away when they are closely observed. It is easy to find partial resemblances to the Feudal System. The relation of patron and client in the Republic of Rome has been deemed to resemble it, as well as that of the barbarians and veterans, who held frontier lands on the tenure of defending them and the frontier; but they were bound not to an individual but to the State. Such a resemblance of fiefs may be found in the Zamíndárs of Hindústán, and the Timariots of Turkey. The clans of the Highlanders and Irish followed their chieftains into the field; but their tie was that of imagined kindred and birth, not the spontaneous compact of vassalage." In Rájpútáná, the tie was originally that of, not imagined, but real kindred and birth, but it subsequently became the spontaneous compact of vassalage. This is shown by the table of the eighteen chief nobles of Mewár, which is here appended.

TABLE OF EIGHTEEN CHIEF NOBLES OF MEWÁR.

No.	Title	Clan	Tribe	Residence	Number of Villages	Value in Rupees, in A.D. 1880	Remarks
1	Ráj	Jhálá	Jhálá	Sádrí	127	100,000	
2	Ráo	Chauhán	Chauhán	Bedla	80	100,000	
3	Ráo, Ráwat *	Chauhán	Chauhán	Koṭháryá	65	80,000	
4	Ráwat	Chondáwat	Sísodia	Salúmar	85	84,000	Lost to Mewár with the Province of Godwár.
5	Thákur, Ráo *	Meṛtea	Ráṭhoṛ	Ganora	100	100,000	
6	Ráo	Meṛtea	Pramár	Bijoli	40	45,000	
7	Ráwat	Sangáwat	Sísodia	Deogaṛh	125	80,000	
8	Ráwat, Ráo *	Megáwat	Sísodia	Begún	150	200,000	
9	Ráj, Ráwat *	Jhálá	Jhálá	Dalwárá	125	100,000	
10	Ráwat, Ráj *	Jagáwat	Sísodia	Ameṭ	60	60,000	
11	Ráj, Ráwat *	Jhálá	Jhálá	Gogondá	50	50,000	
12	Ráwat	Sárangdeot	Sísodia	Kánor	50	95,000	
13	Mahárájá	Saktáwat	Sísodia	Bhíndar	64	64,000	
14	Thákur	Meṛtea	Ráṭhoṛ	Bednor	80	80,000	
15	Ráwat	Saktáwat	Sísodia	Bánsí	40	40,000	These two Chiefs have lost half their estates.
16	Ráo	Chauhán	Chauhán	Pársolí	40	50,000	
17	Ráwat	Kishnáwat	Sísodia	Bhainsror	60	60,000	
18	Ráwat, Ráo †	Kishnáwat	Sísodia	Korábar	35	35,000	

* According to Jwála S. † According to Jwála S. Vol. I. p. 382.

The inferior estates yield thirty lákhs, and supply 9,000 horse, besides infantry.

It will be seen that of these eighteen nobles, nine belong to the Ráná's tribe, that is, the Sísodias, while three are Jhálás, who do not belong to the Solar, Lunar, or Agnikula races. The heroism of their chief obtained them the high position they occupy in Mewár. Three are Chauháns, and one is a Pramár, belonging to the Agnikula race, and two are Ráṭhoṛs, whose claim to belong to the Solar race is disputed. It is quite clear, therefore, that though the great vassals were originally kinsmen of their chief, others were admitted into that class simply for distinguished services. In their cases there was a spontaneous compact of vassalage. The chiefs were divided into four classes, of which the first consisted of those who held estates yielding from 50,000 to 100,000 rupees yearly rent. These are the hereditary councillors of the Ráná, and appear at court only on special invitation. The second class draw from 5,000 to 50,000 rupees from their estates annually, and magistrates and military officers are selected from amongst them. They are always in attendance at court. The third class hold lands chiefly under 5,000 yearly rent. They also attend on the person of the Ráná, and in them consists his strength against the higher vassals. The fourth class consists of younger branches of the Ráná's family, within a certain period. They hold themselves at the disposal of the Ráná. The whole country was originally divided into districts like the Saxon Hundreds, but called Chaurásis, or Eighty-fours. A circle of posts was arranged within which the quotas of the chiefs attended under the lord of the frontier. The higher vassals never attended personally, but sent a confidential kinsman

in charge of their quota. The Rááná's revenue consisted of the land tax on his own estates, and the transit duties on commerce and trade. He also drew a considerable revenue from mines. The privilege of coining also returned a revenue; and there were also the war tax, the house tax, the plough tax, the marriage tax, and others. There were also fines on renewal of estates, and some in composition of offences. When the princes of Mewár were in the field, every subject had to store up wood and forage for the army. This was converted into an annual demand, and in the same way the towns had to supply provisions yearly. Other payments were akin to the feudal tenures of France. When the prince honoured a chief with a visit, he was of course entertained, and horses and arms were presented to him. The Ráná's revenue was also swelled by duties on opium, tobacco, spirits, &c.

In the prosperous times of Mewár, 15,000 cavaliers followed the Ráná into the field, all supported by lands held by grant. The knight's fee under William the Conqueror, when he partitioned England into 60,000 such portions, was fixed at 20*l.* Each portion furnished a soldier or paid escuage. In Mewár the knight's fee was 30*l.* In Europe, the tenant of a knight's fee was called upon for forty days' annual service. In Rájpútáná there was no limit, "at home and abroad service shall be performed when demanded," was the condition of the tenure. The great vassals took their turn to reside at the capital, and when they had permission to retire to their estates, were relieved by others. All attended the grand military festival, and assembled at their own charge, when the Ráná took the field, but, if hostilities drew them beyond the frontier, they were allowed rations.

Under this system a spirit of chivalry grew up, which made the Rájpúts famous. Their annals record many splendid feats of heroism. Thus when Jahángír had driven the Ráná from his capital, he assembled all his chiefs to recover some lands in the plains. They were about to attack Ontála, the frontier fortress in the plains, eighteen miles east of Udaypúr. The Chondáwats, called from Chondá, the eldest son of a Ráná, who resigned his birthright, claimed the right of forming the vanguard. The Saktáwats, who had their name from Saktá, son of Ráná Udá* Siṅh, the founder of Udaypúr, disputed the privilege, and the two clans were about to decide the matter with the sword, when the Ráná declared that whoever entered Ontála first should have the privilege of leading the van. Ontála stands on rising ground with a stream encircling the walls. These are now in ruins, but were then of solid masonry with round towers at intervals. In the centre, the governor's fortified house formed a citadel. The garrison was brave and on the alert, and there was but one gate. The Chondáwats, who were ignorant of the topography, advanced through a swamp, which retarded them but meeting a shepherd of Ontála, he guided them to the walls, and having provided themselves with ladders, they began at once to escalade the ramparts. Their chief, who lead, was shot dead, and fell back amongst his clan. The next in rank took his place. He was a gigantic warrior, who was called the Mad Chief of Deogaṛh. When his leader fell, he tied his body on his back, and scaling the wall drove back the enemy, and, throwing the corpse down from the rampart into the fort, shouted, "The Chondáwats have won the honour of the vanguard. We are first in." His followers raised a tremendous shout, which was heard by the Saktáwats, who were then trying to force the gate with an elephant, on which the chief rode. The animal recoiled from the spikes, with which the gate was defended. Hearing the shout of the Chondáwats, the chief rose from his seat and clinging to the head of the elephant, ordered the driver on pain of death to force the animal against the gate. Thus protected from the spikes, the elephant forced open the gate crushing the chief, whose mangled body he bore inside the fort. This heroic surrender of his life by the Saktáwat chief was, however, in vain, as the Chondáwats had already entered.

* Jwála, S., vol. i. p. 289, writes the name thus. Perhaps Uday is more correct.

Innumerable other heroic exploits might be recounted. The courage of the men kindled similar heroic feelings among the women. When Aurangzíb demanded the Princess of Rúpnagaṛh in marriage, a lady of a junior branch of the Ráṭhoṛ house, and sent 2,000 horse to escort her, she sent him for answer, "Is the swan to be the mate of the stork? Is a Rájpútní of pure blood to be wife to the monkey-faced barbarian? She will rather perish by her own hand." She then appealed to Ráj Siṅh, the Ráná of Mewár, and offered her hand to him if he could rescue her. The appeal was soon answered. The Ráná with a chosen band of cavaliers cut to pieces the 2,000 men sent by the emperor, and carried off the Princess to his capital.

The Ránás of Udaypúr never would agree to give a daughter of their house to a Mughul Emperor; and withstood the whole power of the imperial armies rather than consent. All the respect that was accorded to women in Europe in the most chivalrous days, was shown to them in Rájpútáná, and much more, and the Rájpút women deserved the esteem in which they were held. If a Rájpút lady sent her bracelet to a warrior, he became her knight, and was bound to do her faithful service, though never allowed to see her face. The bracelet is called *Rakhi* and may be sent even by maidens, but only on occasions of urgent danger. With the bracelet, the title of adopted brother is given. If it be accepted a *Kachli*, or corset of simple silk, or gold brocade and pearls, is sent back, and so sacred is the pledge that even the Emperor Humáyún, on receiving the bracelet from the Queen of Chitoṛ Karnavati abandoned his conquests in Bengal, and came to the rescue of her son. Tod, himself, received the bracelet from the Queens of Udaypúr, Búndí and Koṭah, and from the Princess Chand Báí, the unmarried sister of the Ráná.

We are told that (Hallam, vol. i. p. 173) "the essential principle of a fief was a mutual contract of support and fidelity. Whatever obligations it laid upon the vassal for service to his lord, corresponding duties of protection were imposed by it on the lord towards his vassal. If these were transgressed on either side, in the one case the vassal forfeited his land, in the other the Seigneur his rights over it." In August, 1821, the Ráṭhoṛ chiefs wrote to the British Political Agent, as follows:—"The Mahárájá and ourselves are of one stock, all Ráṭhoṛs. He is our head, we his servants: but now anger has seized him, and we are expatriated. Of the estates, our patrimony and dwelling, some have been sequestrated. Some of us, under the most solemn pledge of security, have been inveigled and suffered death, and others have been imprisoned. Such a spirit has possessed his mind as never was known in any former Prince of Jodhpúr. His forefathers have reigned for generations; our forefathers were their ministers and advisers, and whatever was done was by the collective wisdom of the council of our chiefs. Before the face of his ancestors our own ancestors have slain and been slain, and by performing service to the emperors,* they made the State of Jodhpúr what it is. In whatever concerned Márwár, our fathers were to be found, and with their lives they preserved the land. Sometimes, our Prince was a minor; even then by the wisdom of our fathers and their swords, the land was kept firm under our feet, and thus has it descended from generation to generation. We ourselves have performed good service in the presence of our chief, Rájá Mán. In 1806, when the host of Jaypúr surrounded Jodhpúr, at that perilous moment

* At the feudal assemblages at Dihlí, in the private hall of audience, there were seventy-six pillars covered with plates of silver, and seventy-six princes stood beside them, the Ráṭhoṛ Prince of Márwár being at the right hand of all.

we attacked them. Our lives and fortunes were at stake, and God granted us victory—God is our witness. Now, men of no consideration stand in our prince's presence, hence disaster. When our services are accepted, he is our lord: when not, we are again his brothers and kinsmen, claimants of the land."

This, and many other documents show that the Feudal System was thoroughly established in Rájpútáná, and that it resembled the Feudality of Europe. But the Feudal Incidents were the same in both regions. They were—1. Reliefs. 2. Fines of alienation. 3. Escheats. 4. Aids. 5. Wardship. 6. Marriage.

Reliefs.—Magna Charta settled reliefs, which were fines levied on taking fiefs by descent, at £100 for an earldom, 100 marks for a barony, and 100 shillings for a knight's fee. In France the relief was fixed at one year's revenue. This has long been the established relief in Mewár. On the death of a chief, the Ráná sends a civil officer, as sequestrator, with a few soldiers, who take possession of the estate in the Ráná's name. The heir then prays to be installed and offers the proper fine. He is then invited to the presence, where he performs homage and swears to do loyal service. He then receives a horse, turban, plume, and dress of honour, and proceeds to his estate, from which the sequestrator returns. All this clearly shows that the sovereign possesses the power of resumption, which, however, is never exercised, except as a punishment for crime or treason. It must be observed that every Rájpút is girt with a sword on coming of age, and even the Ráná submits to this ceremony, which in his case is performed by the first noble, the Chief of Salúmar.*

In troublous times some chiefs obtained the renunciation of reliefs, but in more peaceful periods the claim could not have been maintained. Alienation existed only among the Járejá tribes in Kachh, and the neighbouring peninsula. Tenants of the Crown could alienate their rights on payment of a small fine, but they were non-combatants, and their tenure was quite different from that of fief-holders.

Escheats and Forfeitures.—On failure of heirs, fiefs which descended in lineal succession reverted to the Crown, and could not be bequeathed by will. Forfeitures for crime occur, and are partial, or entire, according to the amount of delinquency. Liferents are bestowed on men of merit and are given and taken back at pleasure.

Aids, called in Europe free gifts or benevolences, consisted, as in Europe, of the tenth, which could be levied in cases of emergency. When the daughters of the prince were married an *Aid* was invariably levied. It sometimes amounted to a sixth.

* This is the way Jwála S. writes the word, vol. i. p. 381.

The great chiefs were also in the habit of levying *aids*, and where the person of a chief was to be redeemed from captivity his vassals had to part with everything disposable to get him back. The Rájpúts would never have suffered their sovereign to remain in a dungeon as Cœur de Lion was left in Austria. In Jaypúr the *aid* levied on the marriage of the heir apparent was very heavy.

Wardship.—The sovereign often assumes the guardianship of minors, but this is generally considered to belong to the mother, who with the assistance of the elders of the family educates her son till he is of age to be girt with a sword. Grievous abuses have taken place occasionally in the matter of wardship, but not to such an extent as in Europe.

Marriage.—The system in Rájpútáná differs materially from that in Europe on this point. No Rájpút can marry in his own clan, and this is observed with such rigour, that when the relationship of clan has accidentally been discovered, from the recital of a bard, divorce has taken place, causing the utmost distress to both parties. However, every Rájpút chief before he marries, makes known his intentions to his sovereign, a compliment which invariably meets with a response in presents of honour from the prince according to the station of the individual.

Duration of Grants.—The Rájpút landholders in Mewár, at least, consist of two classes. The first class are the Grásyas, who hold by *paṭṭá*, or deed, from the prince, for which service is performed with specified quotas of men at home and abroad. These *grants* are renewable at every lapse. The second class are the Bhúmiyás, allodial proprietors, who hold on prescriptive possession. They do not pay a fine on succession, but a small annual quit-rent. They can be called upon for local service in the districts where they reside for a specified period.

It was the original policy to introduce foreigners amongst the nobility. Thus in Mewár are found, as has been already noticed, Ráṭhoṛ, Chauhán, Pramár, Solankí, and Bháṭhí chiefs. The *grants* to these were called *Kála paṭṭá* or "black grants," and these were resumable. In a revision of *grants* the chief of Salúmar, being called upon for his, made the same reply as Earl Warenne to the *quo warranto* of Edward I. He drew his sword, and said, "By this my forefathers obtained my land, and by this I will maintain it." In point of fact, the resumption of an estate is attended with great danger, for although there may be a mixture of foreigners among the cultivators, the kinsmen of the chief are sure to be in the majority. Should it be absolutely necessary to remove the chief, the sub-vassals retain their sub-infeudations, and become attached to the Crown.

CHAPTER III.

MEDIÆVAL HISTORY OF THE RÁJPÚTS.

In the preceding chapters a summary description has been given of the immigration into India of the Áryan race, and of its earliest settlement at Ayodhyá, a little to the north-east of Banáras and of Bengal Proper. This goes back to a period about 2,200 years before the Christian era and the invasion of Britain by the Romans. Four thousand years ago, therefore, the Rájpúts were settled in a great city, near the Ganges, and were displaying manifest tokens of civilization. About 1,100 years afterwards, Rámchandra or Ráma, king of Ayodhyá, and a supposed incarnation of the Deity, marched through the difficult countries, from the Ganges to Ceylon, and crossed into that island, and deposed its king. At Ráma's death, some event happened which led to the dispersion of the Rájpút tribes throughout India. Whatever that event was, it diffused civilization from the Himályas on the east to the Indus on the west. And here it may be said that there is no event in history more stupendous than the conquest of India by the Áryans. If we think what a labour it is even now to traverse the vast region of which we are speaking, even with the facilities with which steam and modern science have endowed us, what must have been the difficulty and danger of marching through interminable forests, swarming with wild beasts and serpents, and where man was unknown, except in a savage state, little superior to the brutes, and, consequently, where supplies of food for great camps of men were, it might be imagined, unprocurable. There is no country in the world the conquest and cultivation of which could have been so seemingly impossible as India. That the Áryans succeeded in this gigantic task is a sufficient proof of the heroic spirit which animated them, and of their being one of the foremost races of the world.

We now come to a period commencing with the second century after Christ, when Alexander the Great and his Bactrian successors had introduced fresh civilising influences from the west, and when the principal tribe of the Rájpúts, having marched through India from North to South and from East to West, had founded great cities, on the border of the western ocean, and all through the intervening space, from that boundary to the Ganges. In order to furnish a comprehensive view of the history of that time, until the irruption of the Muslims and the subsequent downfall of the chief Hindú kingdoms, a synoptical table is given on the following page of the Rájpút dynasties which had been founded before the Muḥammadans entered India, or were offshoots from them.

The tribes whose dynasties are given in the table, all played a distinguished part in the history of India. They all, except the Chauháns, originally came from Ayodhyá, and at the same period, and though they wandered far apart, they all at length settled in Rájpútáná, a country at that time comprehending an area of 350,000 square miles, or about the size of France and Spain taken together. Here they successfully defended themselves against the Muslims for centuries, often inflicting upon them signal defeats, and but for their intestine wars, and fratricidal dissensions they would, perhaps, have maintained their independence to this day. It is unfortunate that Tod, the historian of this chivalrous nation, should have written the history of each tribe separately, as it is thus difficult to obtain from his work a complete view of the influence exerted by the whole race upon their time, antecedent to the alliance they entered into with the English, when their energies became restricted within a comparatively narrow field, except for the brief period of the great Mutiny.

The principal family in Rájpútáná, and, indeed, setting aside the Muslims, in all India, is that of the Ránás of Udaypúr. All other Rájpút Chiefs look to the Rána of the period as their natural head and leader, and they regard him as a semi-divine personage, as representing the divinity Ráma, the seventh incarnation of Vishṇu, from whom he is supposed to be lineally descended. This title of Ráná however, was adopted so late as the twelfth century after the conquest of Manḍor. Before that the title was Ráwal, which is still borne by the Ahárya Prince of Ḍongarpúr, and the Yádú Prince of Jaisalmer. But under whatever title he may assume, the chief of the Solar race and of the tribe, now called Sísodias, is the foremost chief of the Rájpúts, and has been so acknowledged for 4,000 years. The *Khomán Rása*, a modern book compiled from ancient materials, and the *Ráj Vilás* and *Ráj Ratnákar* composed by Mán Raneshwara and Sadásheo Bhaṭṭ in the time of Aurangzíb, and also the *Jay Vilás* written in the reign of Jay Singh, are the authorities on this subject. They are corroborated by inscriptions at Komalmer and genealogical rolls of ancient date. All these refer to Kanaksen, or "Golden Horde," as the Founder of the Dynasty, and assign A.D. 145 as the year when he emigrated from N. India to the peninsula of Káṭiawár. But Jay Singh, the royal historian and astronomer of Amber, traces Kanaksen to Sumitra, the fifty-sixth successor of Ráma, whose eldest son, Loh or Lava, built Láhor. In the time of Lava, and also in that of Kanaksen, the tribe now called Sísodia was simply termed Súryavaṅsh, "Children of the Sun." But when Ballabhipúra, the capital of Kanaksen was destroyed by the Parthians in A.D. 524, the Pramár Queen Pushpavatí, widow of Shiláditya, the last of the Ballabhi kings, gave birth to a son in a cave, where she had taken refuge, and from that circumstance the tribe assumed the name of Gehlot, from Guh, "a cave." Cosmas Indicopleustes was in India in the reign of Justinian, and says that the White Huns were established on the Indus at that time, and according to De Guignes there were many similar invasions, and in one of these Ballabhipúra was destroyed.

SYNOPTICAL TABLE OF THE RAJPÚT DYNASTIES.

Dynasty of Indraprastha (Dihli), of the Lunar Race.

Ruler	
1. Paríkṣhiṭ	
2. Janamejaya	
3. Asmand	
4. Adhana	
5. Mahájana	
6. Jasrata	
7. Dehtwana	
8. Ugrasen	
9. Shúrsen	
10. Sutasshama	
11. Reṣhmarájá	
12. Báchil	
13. Sutpála	
14. Narhardeva	
15. Jasrata	
16. Bhúpáḷa	
17. Sheovaṅsha	
18. Medavi	
19. Shrávana	
20. Kíkhu	
21. Pudart	
22. Dussushmanta	
23. Adelıka	
24. Huntaivarna	
25. Dundpála	
26. Dundsála	
27. Senpála	
28. Khevanráj, last Páṇḍu Prince	
2ND DYNASTY (said to have reigned 500 years).	
1. Visarva	
2. Suren, or Súrín	
3. Sírsah	
4. Áhangsál	
5. Vairíjita	
6. Durbára	
7. Sodpál	
8. Sursena	
9. Singrájá	
10. Amargoda	
11. Amarpála	
12. Servehe	
13. Pudart	
14. Madpál	
3RD DYNASTY.	
1. Mahárájá	
2. Shrísena	
3. Mahípála	
4. Mahábali	
5. Stúpvartṛi	
6. Netrasena	
7. Samukhdhana	
8. Jaitmall	
9. Kálanka	
10. Kalmána	
11. Sirmardan	
12. Jaywanja	
13. Harguja	
14. Hírsena	
15. Antináí	
4TH DYNASTY.	
1. Dudhsena	
2. Sendhwaja	
3. Mahágangá	
4. Nala	
5. Jewana	
6. Udya	
7. Jehala	
8. Ánanda	
9. Rájpál	

Dynasty of Márwár, from 470 A.D. Ráṭhoṛs.

Ruler	A.D.
1. Nain Pál	470
2. Pudart	
3. Dharma Bhambo	
4. Ajay Chand	
5. Uday Chand	
6. Narpati	
7. Kanaksen	
8. Sehas Sál	
9. Meghsen	
10. Bírbhadra	
11. Deosen	
12. Bimalsen	
13. Dánsen	
14 Mukund	
15. Bhúdo	
16. Rájsen	
17. Tirpál	
18. Shrí-púnj	
19. Bijaychand	1193
20. Jaychand	
21. Sheojí	
22. Asotháma	
23. Dúhar	
24. Ráepál	
25. Kankul	
26. Jhálan	
27. Chádo	
28. Tíḍo	
29. Silak, or Silko	
30. Bíramdeo	
31. Chondá	1382
32. Ranmall	1407
33. Jodha	1455
34. Satel	1489
35. Sujoh, or Súraj Mall	1493
36. Gangá	1516
37. Máldeo	1532
38. Chandraṣen	1584
39. Uday Singh	1584
40. Sur Singh	1596
41. Gaj Singh	1620
42. Jaswant Singh	1638
43. Ajít Singh	1681
44. Abhay Singh	1724
45. Rám Singh	1750
46. Bakht Singh	1750
47. Bijay Singh	1753
48. Bhím Singh	1794
49. Mán Singh	1804
50. Takht Singh	1843
51. Jaswant Singh	1873

Dynasty of Bíkánír, from 1459 A.D. Offshoot of the Ráṭhoṛs.

Ruler	A.D.
1. Bíká	1459
2. Nunkarn	1496
3. Jet Singh	1512
4. Kalyán Singh	1546
5. Ráe Singh	1573
6. Karan	1632
7. Anúp Singh	1674
8. Surúp	1709
9. Suján Singh	
10. Zoráwar Singh	1737
11. Gaj Singh	1746
12. Ráj Singh	1787
13. Súrat Singh	1787
14. Ratan Singh	1828
15. Sardár Singh	1852
16. Ḍungar Singh	1872
Rájás of Bíkánír according to Jwála S. Samwat year of succession.	
1. Bíká	1545
2. Nárájí	1561
3. Nún Karan	1561
4. Jet Sí	1583
5. Kalyán Mall	1602
6. Ráe Singh	1628
7. Dalpat Singh	1668
8. Súr Singh	1670
9. Karan Singh	1688
10. Anúp Singh	1724
11. Surúp Singh	1755
12. Suján Singh	1792
13. Zoráwar Singh	1792
14. Gaj Singh	1802
15. Ráj Singh	1844
16. Pratáp Singh	1844
17. Súrat Singh	1844
18. Ratan Singh	1885
19. Sardár Singh	1908
20. Ḍungar Singh	1929

Dynasty of Jaisalmír, from 1156 A.D. Bháṭhis.

Ruler	A.D.
1. Jaisal	1156
2. Sálbáhan	1168
3. Kelan	1200
4. Chachik Deo	1219
5. Karan	1251
6. Lákam	1271
7. Punpál	1274
8. Jet Singh	1275
9. Múlráj III.	1294
10. Dúdú	1294
11. Garsi	1306
12. Kehar	
13. Jeta	
14. Birsi	1474
15. Jet	
16. Núnkaran	
17. Bhím	
18. Manohardás	
19. Sabal Singh	
20. Amar Singh	
21. Jaswant	1702
22. Jagat Singh	
23. Akhe Singh	
24. Múlráj	1762
25. Gaj Singh	1820
26. Ranjít Singh	1846
27. Bairi Sál	1864

Dynasty of Ḍhúnḍár, Amber,* Jaypúr, from 970 A.D. Kachwáhas. Solar.

Ruler	A.D.
1. Dúlhá, or Dholá Ráe	1007
2. Kánkil Ráe	1037
3. Hannojí	1040
4. Janhaṛ Deo	1054
5. Pajjawan, killed in battle against Jaychand	1071
6. Malesí	1095
7. Bíjal Deo	1147
8. Ráj Deo	1180
9. Kílhan	1217
10. Kuntal	1276
11. Jonhsi	1318
12. Uday Karan	1367
13. Nar Singh	1381
14. Banbír	1429
15. Uddharan	1440
16. Chandra Sen	1468
17. Prithí Ráj	1503
18. Púrṇ Mall (not recognized rulers)	1523
19. Bhím (not recognized rulers)	1354
20. Ratan Singh (not recognized rulers)	1337
21. Askaraṇ (not recognized rulers)	1548
22. Bhár Mall	1548
23. Bhagwán Dás	1574
24. Mán Singh	1590
25. Jagat Singh	1615
26. Jay Singh I., or the Mírzá Rájá	1622
27. Rám Singh	1668
28. Bishan Singh	1690
29. Jay Singh II. Sawáí, Founder of Jaypúr	1700
30. Íshrí Singh	1744
31. Mádho Singh	1751
32. Prithí Singh	1768
33. Pratáp Singh	1779
34. Jagat Singh	1804
35. Jay Singh III.	1820
36. Rám Singh	1835
37. Mádho Singh Ṣáḥib Bahádur, the present Rájá	1880

* Jwála S. writes this word Amer.

Dynasty of Búndí Koṭah, from 1040 A.D. Háṛás, Agnikulas, Chauhán.

Ruler	A.D.
1. Astpál (Founder of the Háṛá clan according to Jwála S.)	1025
2. Chándkaraṇ	
3. Lokpál	
4. Hammír killed	1193
5. Kálkaraṇ	
6. Kolan	
7. Rensi founded Bhainsror	1302
8. Bango	
9. Deo Ráe who founded Búndí	1342
10. Samarsi	
11. Nápojí	
12. Hámo	1383
13. Bír Singh	1399
14. Bírú	1414
15. Bándú	1464
16. Náráyaṇdás	1485
17. Súraj Mall	1533
18. Sújá	1533
19. Surtán	1533
20. Surjan *	1535
21. Ráo Bhoj S	1573
22. Ráo Ratan S.†	1579
23. Chhatr Sál	1605
24. Ráo Bháo S	1659
25. Anurád S ‡	1681
26. Ráo Rájá Budh S.	1707
27. Umed S.	1744
28. Bishn S.	1804
29. Rám S	1821
KOṬAH.	
1 Mádhú Singh	1565
2. Mokand Singh	1630
3. Jagat Singh	1658
4. Paim Singh	1658
5. Kishwar Singh	1658
6. Rám Singh	1685
7. Bhím Singh	1707
8. Arjun	1720
9. Durjan Sál	1724
10. Ajít Singh	1756
11. Chhatr Sál	1758
12. Gumán Singh	1766
13. Umed Singh	1771
14. Zálim Singh (Regent)	1784
15. Kishwar S.	1819
16. Chhatr Sál	1866

* The dates are in hopeless confusion here. Jwála S. states in vol. iii. p. 190 that Ráo Surjan was alive and reigning in 1572, A.D. If this be so the dates usually given for his reign and that of Surtán are quite wrong.

† See Jwála S. vol. iii. p. 93.

‡ Anurád S. was killed in the battle between 'Azim Sháh and the army of Bahádur Sháh, in 1707 (Jwála S. vol. iii. p. 104). Budh S. got the title of Ráo Rájá for his valour that day.

The infant Gehlot prince was assigned by Pushpavatí, who then committed *Satí*, to Kamalavatí a Bráhmaní, daughter of a priest, who reared him. As the boy grew up, he associated with the wild Bhíls of the forest, who made him their chief, and his descendants ruled over them for eight generations. But Nágadit the eighth of the line was killed by his savage subjects. His child Báshpa or Bápa was preserved by the Bráhman descendants of Kamalavatí, who conveyed him to the Fort of Bhander, and thence to Nágda a town at the foot of the mountain Tṛiṇkuṭa, and ten miles north of Udaypúr.

In this wild region Bápa grew up, till a youthful frolic in which he performed the marriage ceremony, with the daughter of the Solankí Chief of Nágda, and 600 maidens her companions, forced him to fly to a still wilder retreat. Two young Bhíls, Baleo and Dewa fled with him, and Baleo afterwards anointed him with his own blood, King of Chitoṛ. His descendants, in commemoration

of this, still install the Ránás of Udaypúr. Legends say that Bápa then received divine weapons from the goddess Bhavání. At all events, he abandoned his wild life and took service with the Morí prince of Chitoṛ, whom he subsequently dethroned, making himself ruler of that city. This event took place in A.D. 728. Since that time sixty-three princes, lineal descendants of Bápa have succeeded him. In A.D. 764 Bápa abandoned his country, and invaded Khurásán, where he is said to have conquered the kings of the West, all of whose daughters he married, by whom he had 130 sons, called the Naushahra Paṭháns. Tod treats this legend with more respect than it deserves, and as Khurásán means "region of the sun," and Rájpúts of the solar race are said when they die to go to the Mansions of the Sun, this story of Bápa's going to Khurásán may be only a figurative way of recording his decease.

Before passing from Bápa it must be said that Tod, in Vol. I. p. 231, asserts that Muḥammad bin Ḳásim, the general of the Khalíf Walíd, after conquering Sindh advanced to Chitoṛ, and was defeated by Bápa, but his arguments in favour of this statement are not convincing.

Nine princes intervened between Bápa and Sakti Komár, whose date Tod fixes at A.D. 1068. The same writer mentions that he found an ancient inscription in Aitpúr, which records the names of fourteen ancestors of Sakti Komár, and that Bápa's name occurs among them; he then refers to a statement, made by the author of the *Maáṣiru'l Umará*, alleging that Noshízád, son of Naushírwán, King of Persia, embraced the Christian faith, and departed to India, whence he led a great army against his father. It is added Noshízád was slain, "but his issue remained in Hindústán, from whom are descended the Ránas of Udaypúr." Noshízád's mother was the daughter of Maurice, Emperor of Byzantium. Tod is of opinion that Noshízád was the invader, who destroyed the city of Ballabhi in A.D. 524, and says that there was a city called Byzantium, built on the site of the ancient Ballabhi. But recent examinations of that site show that no city has been built there since the destruction of Ballabhi, and in fact the whole narrative of the intercourse which took place between Persia and Khurásán and India, is so uncertain, that it hardly rises to the level of probability. The only fact which carries with it any weight is that the carvings in the Caves of Ajanta, certainly show that either Persian artists came to India, or that Indians went to Persia and brought back with them likenesses of personages, who appeared at the Persian Court.

Although it is uncertain whether Muḥammad bin Kásim penetrated as far as Chitoṛ, there is every reason to believe that his irruption into Sindh caused great disturbances in the adjacent Hindú Kingdoms. There is also strong evidence to show that during the reign of Khumán, from A.D. 812 to 836, the Muslims invaded his kingdom of Chitoṛ, and that all the great Rájpút tribes assembled to defend his territory. Among these were the Tuár from Dihlí; the Ráṭhoṛ from Kanauj; the Gehlot from Gajni; the Ták from Aser; the Chauhán from Nádolay; the Cháluk from Ráhirgaṛh; the Kachwáha from Nirwár; the Bháṭhí from Jaisalgaṛh; and many others. It is certain that this invasion was very ancient and took place before A.D. 942, for the Cháwaras of Anhalwáṛá are mentioned among the auxiliaries, and their dynasty was extinct and succeeded by the Solankís in A.D. 942. The Pariháras too came from Kashmír, and it was subsequent to this that they expelled the Khairavís, a branch of the Pramárs from Manḍor. With these powerful allies Khumán, the Rájá of Chitoṛ repulsed the Muslims. Khumán fought twenty-four great battles, and his name is still venerated in Rájpútáná. By the advice of the Bráhmans he abdicated in favour of his younger son Jográj, but soon after resumed the crown, slaying the Bráhmans, whom he almost exterminated from his dominions. He was at length slain by his son Mángal, but the parricide was driven out, and seizing Lodarwa in the northern desert, established there the tribe of Gehlots, called Mángalia.

Khumán was succeeded by Bhartṛibhut or Bhalto, who greatly enlarged the territory of Chitoṛ. He subjugated all the forest tribes as far as Ábú, and built several forts, of which Dhorangaṛh and Ajargaṛh still remain. Eleven of his sons became independent princes of Kulanagar, Champanír, Choreta, Bhojpúr, Lunára, Nímthor, Sodára, Jodhgaṛh, Sándpúr, Aitpúr, and Gangábheva. Fourteen princes succeeded Bhalto, of whom Bersi Ráwal killed the Chauhán Durlab in a great battle at Kowário. Bersi was succeeded by Sejsi, who assisted by the Chauháns, opposed the Muslims, as proved by inscriptions.

In A.D. 1193, Samarsi, prince of Chitoṛ, having married the sister of Pṛithví Ráj, the Chauhán king of Dihlí, marched to his assistance against Shahábu 'd dín, and fell in a great battle on the banks of the Kagar.* With Samarsi fell his son Kalyán, and his most renowned chieftains, with 13,000 of his household troops. His forces had been weakened as had those of the Chauhán king of Dihlí, by a previous contest with the Ráṭhoṛs of Kanauj, as will be mentioned presently. Karna, a younger but favourite son, had been appointed regent of Chitoṛ by Samarsi ere he quitted his kingdom, and now succeeded him under the guidance of his mother, Koram Devi,† a princess of Anhalwáṛa, on the tidings of her husband's death, she led the Rájpúts against Ḳuṭbu 'd dín, and defeated him near Amber. The elder brother ‡ of Karna was so irritated at being superseded that he went to Bídar in the Dakhan, and another son fled to the mountains of Nípál. Karna mounted the throne in A.D. 1193, and had by a Chauhán princess a son, named Máhap, who left Chitoṛ to live with his mother's tribe. The brother of Samarsi, Súrajmall, had also a son named Bharat, who was driven by a faction from Chitoṛ and went to Aror, where he married and had a son named Ráhap. When Karna died, his son-in-law, the chief of Jhálor succeeded in placing his son Randhawal on the throne, and thus the kingdom would have passed into the hands of the Chauháns, had not the family Bard made his way to Aror, and brought Ráhap to claim his heritage. The Rájpúts flocked to his standard and by their aid he enthroned himself at Chitoṛ. He then sent for his father and his mother, whose name was Ranangdeví. Ráhap became king in A.D. 1201 and soon after, in a battle at Nágor, repulsed an attack made by Shamsu 'd dín. He then stormed Manḍor, the ancient capital of Márwár, and brought its Parihár prince to Chitoṛ and compelled him to resign the rich district of Godwár, and his title of Ráná, which he assumed himself. It does not appear that he kept possession of Manḍor, as the next mention of it shows that it had been conquered by the Ráṭhoṛs. Ráhap also changed the name of the tribe from Aháraya to Sísodia, which Máhap retained, and founded the State of Ḍungarpúr. Of the nine princes who succeeded Ráhap, six fell in battle in endeavouring to recover the sacred Gayá from the Muslims. One of these, Bhonsi, had a son, Chandra, who obtained a territory on the Chambal, and his clan there were called Chandráwats, and were famous for their valour and the service they performed for the princes of Mewár. They resided at Rámpúra or Bhánpúra, and brought 2,000

* Tod writes Caggar, which according to the new spelling would be Kagar, as in the text; but in the Gazetteer of Rájpútáná the word is written Gagga, vol. iii., p. 16, and Ghaggar, vol. i. p. 181, which would mean "winding." It is also called the Sotra or Hakrá, but it is now dry, and owing to its exsiccation a vast tract has lost its former fertility, and towns built near it have perished. Tod says the subject of its course merits investigation, and the Gazetteer of Rájpútáná ought to have devoted some space to it instead of slurring it over.

† Tod writes the name thus, but it may perhaps be Kúrma Deví.

‡ His name was Kumkarna, and the one who went to Nípál was the founder of the Gúrkhá state.

horse and foot into the field. In A.D. 1275 Lákamsi became Ráná. During Lákamsi's minority his uncle, Bhímsi, was regent. He had married a most beautiful princess, Padmaní, daughter of Hammír, a Chauhán chief of Ceylon. The rumour of her charms had reached the ears of 'Aláu 'd dín, who besieged Chitoṛ and insisted on seeing the queen, which he was allowed to do "through the medium of mirrors." Relying on the faith of his Rájpút foe he entered Chitoṛ with a few guards, saw Padmaní's reflected image and returned. Bhímsi accompanied him to his camp, which was just outside the fort, where soldiers were lying in ambush ready to seize the unsuspecting Rájpút. Bhímsi was seized and was told that he would not be set free till he surrendered Padmaní. She consulted with her uncle Gorah and her cousin Bádal. They then informed 'Alá that Padmaní would be sent with her female attendants in a manner befitting her rank. Accordingly 700 covered litters proceeded to the camp, carrying in each, one of the bravest warriors of Chitoṛ, with six armed soldiers disguised as bearers. 'Alá permitted Bhímsi to see Padmaní for the last time, and half an hour was granted for the interview. When that time had expired Bhímsi entered one of the litters and was carried back to Chitoṛ, while the greater number of litters remained, as it was pretended their occupants were to accompany Padmaní to Dihlí. 'Alá, with his usual treachery had never intended Bhímsi to depart, but when his soldiers broke in to take him back to prison, the Rájpút warriors casting off their disguise furiously attacked the Muslims, but were overpowered and perished to a man. 'Alá then attacked the fort, but Bhímsi was already within the walls, and the Muslims, after a desperate conflict were repulsed.

It is a usual adjuration in Rájpútáná to swear "by the sin of the sack of Chitoṛ." It is said that there were three-and-a-half of these sacks. The battle at the gates which has just been mentioned is reckoned as the half sack, for though the fort was not taken, the bravest Rájpúts were killed. The subsequent capture of Chitoṛ by 'Aláu'd dín, and again by Bahádur Sháh, King of Gujarát, and a third time by Akbar, are the three sacks alluded to in the oath. Three-and-a-half outside a letter implies that he who opens it will be liable to the curse on those who captured Chitoṛ. 'Aláu'd dín recruited his army, and returned to the siege of Chitoṛ. Fifteen years had passed, or, according to Firishtah, twenty-eight, and Lákamsi had grown to man's estate, and had twelve sons. He dreamt that he beheld the guardian goddess of Chitoṛ demanding twelve Ránás to satisfy her thirst of blood. He resolved to have eleven of his sons crowned and sent forth, one after another, to perish against the foe; after which he meant to devote himself, and send his twelfth son Ajaysi to some place of safety outside the fort. This was done, and Ajaysi went to Kelwára in the heart of the Áráválí Mountains, while the Ráná Lákamsi and his eleven other sons died sword in hand in the breach. Padmaní and all the other ladies and women of Chitoṛ had perished on a vast pyre, which had been prepared in a great cavern, and kindled the night before the last struggle. Thus in A.D. 1303 * took place the first complete sack of Chitoṛ, and 'Alá took possession of the fort strewed with the dead. The same cruel conqueror destroyed Anhalwáṛa, the ancient Dhár, Avanti, Manḍor, and Deogir, the capitals of the Solankís, the Pramárs, the Pariháras, and the Táks.

Ajaysi grew up in Shero Nalah, in the district of Kelwára, to which he had been conveyed. Here he was exposed to attacks from the hill robbers, of whom Múnja Balecha was the most formidable. He had a personal encounter with that chief, and was wounded by him in the head. His sons Sajjansi and Ajímsi were only fifteen and fourteen years of age, and were too weak to defend him. But Hammír, son of Ursi, the eldest brother of Ajaysi, was born of a Chandána Rájpútní, a woman of almost supernatural strength and courage. He was a little older than his cousins, and a born warrior. He accepted the feud with Múnja, and soon brought his head to Ajaysi, who at once adopted him as his heir, and in token of it anointed his forehead with the blood of Múnja. Ajímsi, one of Ajaysi's sons, died, and the other, Sajjansi, was sent to the Dakhan, where his descendant Shivají laid the foundation of a Hindú empire, which rose on the ruins of that of the Mughuls.*

Hammír, according to Tod, succeeded Ajaysi in A.D. 1301, but as this would give him a reign of sixty-four years, and as Firishtah says that Chitoṛ was not sacked by 'Aláu'd dín till A.D. 1303, it is probable that Hammír's accession was several years later. Be that as it may, he signalized the commencement of his reign by what is called the *Ṭíká Dauṛ*; that is, a raid on the day of installation. On that day, he took Posalio, the capital of the predatory Balechas, whose chief, Múnja, he had slain. He then commanded his subjects to retire into the hills, and desolated the plains. Meantime the Hindú governor of Chitoṛ sent to offer his daughter in marriage to Hammír, who accepted the proposal, which was accompanied by a condition that Hammír should not visit Chitoṛ with more than five hundred men. He was coldly received, and found that his bride was in the Hindú view a widow, as she had been betrothed to a Bháṭhya chief, who was slain, when she was a mere infant. This was no doubt an insult to a Rájpút prince, and to it was added a cold and almost contemptuous reception. It is usual to put over the portal of the city where the marriage of a chief's daughter is to take place, a nuptial emblem called a "Toraṇ," which consists of three wooden bars forming a triangle, with the figure of a peacock at the top, with garlands suspended from it. The bridegroom rides lance in hand to break the Toraṇ, and is pelted by the bridesmaids with various missiles, particularly with crimson powder made from the flowers of the *Butea Frondosa*. There was no Toraṇ for Hammír, and the bride's father, Ráo Máldeo, and her brother, Banbir, and the other chiefs received him with folded arms. Hammír took no notice of these indignities, and after the marriage ceremony retired with his wife, who soon won his affection by her sweet demeanour. She even instructed him how he might recover Chitoṛ, and, as a first step, advised him to ask for the services of a civil officer named Jál. Hammír asked for this man's services, which was granted, as it is usual to comply with the first request made by a bridegroom. Hammír then returned to Kelwára, where his wife presented him with a son, Ketsi, on which Máldeo made over to Hammír all the hill-territory of Chitoṛ. When the child was one year old, his mother asked her parents to invite her to Chitoṛ, and as soon as she arrived there, she gained over the troops in the absence of her father, who had gone with his chiefs on an expedition. She then sent word to Hammír, who after a fierce struggle obtained possession of the fort and was proclaimed king. When Máldeo returned, he found the gates shut, and had to report the loss of the fortress to Maḥmúd, who had succeeded 'Alá. Meantime the Sísodias flocked to the standard of Hammír, who met Maḥmúd at Singoli, and took him prisoner, killing Hari Singh, brother of Banbir, in single combat. Maḥmúd was not released until he had surrendered Ajmir, Rinthambor, or Rintimbur, and other forts, and had paid Rs. 500,000, with one hundred elephants.

As Banbir offered his services, Hammír assigned to him Nímach

* By a typographical error the date in Tod, vol. i. p. 266, is 1803 A.D.

* See Tod's *Annals of Mewár*, vol. i. p. 259, where Sajjansi's migration is shown to have taken place about the year 1300 A.D., before the accession of Hammír. The lineage of Shivají, as given in the chronicles of Mewár, will be found in Tod's note. It is Ajaysi, Sajjansi, Dalípjí, Seojí, Bhorají, Deoráj, Ugrasen, Mokaljí, Khailují, Jankojí, Sattují, Sambhají, and Shivají. The Sátárá throne, but for the jealousies of Udaypúr, might, on the imbecility of Rám Rájá being known, have been replenished from Mewár. It was offered to Náthjí, the grandfather of Sheodan Sirih, presumptive heir to Chitoṛ, in Tod's time. Two noble lines were reared from Princes of Chitoṛ, expelled on similar occasions, those of Shivají and the Gurkhás of Nípál.

and other places, and shortly after Banbir stormed the fortress of Bhaïnsror and added it to Mewár. Hammír was now the paramount Hindú prince, and the rulers of Márwár, Jaypúr, Búndí, Gwáliár, Chanderí, Sikrí, Kálpí, Ábú, and many other tracts, did him homage and obeyed him. Hammír died in A.D. 1365, leaving a glorious name and bequeathing an extensive kingdom to his son Ketsi, who extended his dominions and defeated the King of Dihlí at Bakrol, but was killed in a broil with his vassal, the Hárá of Banaoda, whose daughter he was about to espouse. This assassination took place in A.D. 1373, and Lákha became Ráná. He took and destroyed Biráṭgaṛh, and built Bednor. At this time the tin and silver mines in Jáwára, which Ketsi had taken from the Bhíls of Chappan were discovered, and Lákha was the first to work them, by which he obtained a large revenue, and with riches thus acquired, he restored the temples which had been destroyed by 'Alá. He also excavated many reservoirs and lakes, and built vast ramparts to dam the waters.

In his old age Lákha received a proposal of marriage for his eldest son, Chonda.* The ruler of Márwár, Raṇmall,† sent a cocoanut to Lákha, meaning to affiance his daughter to Chonda, who happened to be absent. Lákha received the embassy in full court, and said Chonda would soon return and take the gage, but unfortunately added, "for I do not suppose you send these playthings to a grey-beard like me." When Chonda returned he was offended at this jest, and refused to accept the cocoanut, which could not be returned without grossly insulting Raṇmall, so the old Ráná took it himself, after getting Chonda to swear that, in case there was a son of this marriage, Chonda would renounce his birthright and become the child's chief vassal. The result was that Lákha had a son by the Márwár princess, who was called Mokaljí. Lákha then resolved to make a raid against the Muslims, and expel them from the holy land of Gayá. Before he departed Chonda did homage to Mokal, and swore allegiance to him, reserving the first place in the State Councils for himself, and stipulating that in all grants his symbol, the lance, should be added to that of the Ráná. This right is still held by the Ráos of Salumbra.‡

Chonda was a prince well qualified to rule, and after his father's departure for Gayá and death, conducted the affairs of the State with great ability. The Queen-Mother, however, was jealous of him, and began to assert that he was making himself sovereign, while he pretended to be only Regent. Chonda then retired to Mándú, the capital of Málwa, where he was received with great honour. As soon as he had gone, the kinsmen of the Queen began to pour in from Márwár. Her brother Jodha came first, and was followed by her father, Raṇmall, a gigantic warrior, the most famous athlete of his day, with a numerous train of adherents. Raṇmall sent a dress of honour to the brother of Chonda, Prince of Kelwára, and while he was putting it on caused him to be stabbed. The victim was so beloved that he was given a place among the Penates of Mewár. Twice a year public homage is done to his Manes, by every member of the Sísodia tribe. The Queen-Mother now began to be alarmed for the safety of her child, and when she remonstrated with her father, the giant hinted that it would be easy to remove such an obstacle to his power. On this the Queen sent for Chonda, who prepared for action by sending on 200 devoted followers, who ingratiated themselves with the keepers of the gates. On the Festival of the Lamps Chonda galloped up to the gates, which were opened for him, and their guards were cut to pieces. A general massacre of the Ráṭhoṛs now began, and Raṇmall himself was killed. He was in bed intoxicated with opium, and his mistress contrived to bind him to the bedstead with his own turban. When roused, however, he rose with the bed on his back and prostrated many of his assailants with a brass pot, his only weapon, till at last he was despatched with a musket ball. Chonda pursued Jodha, who escaped only by the fleetness of his steed, while his followers were slaughtered almost to a man. Chonda then surprised Manḍor, and held it for twelve years, while the province of Godwár continued in the possession of the Sísodias for three centuries.

Mokal ascended the throne of Mewár in A.D. 1398. At this time the invasion of Tímúr disturbed the kingdom of Dihlí, and Mokal, profiting by the confusion, took the Lake of Sámbhar and the adjacent territory. He finished the palace begun by his father Lákha, and built a temple in the western hills to the four-armed deity. Mokal was assassinated at Madaria, by the illegitimate sons of Ketsi, Chacha and Maira. His son Kumbho succeeded him in A.D. 1419, and his first exploit was the slaughter of the assassins, whom he surprised in Ratakoṭ, a hill fort near Udaypúr. Kumbho was assisted by a body of Ráṭhoṛs, and was guided into the fort by a Chauhán, whose daughter the assassins had carried off. As the Chauhán Suja led the way in the darkness of the night, he came upon a tigress, whose eyes glared upon him from a ledge of the rock. Without speaking he squeezed the hand of the Ráṭhoṛ chief, who followed him, and who slew the beast with a blow of his dagger. The assailants were nearly betrayed by a musician, who fell and awoke the daughter of Chacha, but her father quieted her, and was the next moment cleft in two by the Chauhán.

The Muslim kingdoms of Málwa and Gujarát had attained great power when Kumbho mounted the throne, and formed a league against him. They invaded Mewár and were met by Kumbho at the head of 100,000 men. The Muslims were defeated and Maḥmúd, the Ghilzy sovereign of Málwa was carried captive to Chitoṛ, where he remained a prisoner for six months. His crown was afterwards delivered to the Emperor Bábar by the Chitoṛ ruler. Eleven years after his victory Kumbho commenced as a memorial of it the famous column at Chitoṛ, which took ten years to complete, and is still one of the finest edifices in India. Kumbho united his arms with those of the Málwa king and planted his standard in Ḥiṣár. He erected thirty-two forts, one of which Kumbhomír, was from its position and the works he raised, impregnable to an Indian army. It was built on the site of a more ancient fortress, which is ascribed to Samprít Rájá, a Jain prince, of the second century. He also built a citadel on Mount Ábú, where bronze statues of himself and his father still are worshipped. He fortified the passes between the western frontier and Ábú, and built the Fort Vasanti. In A.D. 1438 his Jain minister laid the foundation of a temple at Mount Ábú, which cost a million sterling, of which Kumbho contributed 80,000*l*. It is supported by numerous granite columns more than 40 ft. high. The interior is inlaid with mosaics of cornelian and agate. Kumbho was a poet, and wrote an appendix to the Gítá Govinda. He married Mírá Báí, the most celebrated princess of her time, daughter of the Ráṭhoṛ chief of Merda, who was also a poetess. Kumbho also carried off the daughter of the Jhálawár chief, who had been betrothed to the prince of Manḍor, who made many attempts to recover her, in vain. Kumbho perished in A.D. 1469 by the hand of his son Údá.

The parricide was shunned by all his kin, and sought to make friends by giving away territory. He made the Prince of Ábú independent, and bestowed Ajmír and other districts on the Jodhpúr Rájá, and even offered a daughter in marriage to the King of Dihlí, but as he rose to depart was struck dead by lightning.

Ráemall succeeded in A.D. 1474. His dominions were invaded by the sons of the parricide Sheshmall and Súrajmall, assisted by the King of Dihlí, but Ráemall at the head of 58,000 horse and

* This is the way that Tod writes the name, which according to the new spelling must be wrong. The true name is no doubt Chanda, but unfortunately that is also the name of the Rájá of Márwár of the same period.

† Tod writes Rinmul, but Rin is "debt," Ran is "war," Raṇmall is "warlike champion."

‡ This is the way Tod writes the word, but in the Gazetteer it is Salambar, and in Jwála Sahác Salumar without the "b." The descendants of Chonda are called Chondáwats, and their chiefs retain this privilege.

11,000 foot routed them so completely that they never again entered Mewár. Ráemall also defeated Ghiyásu'd dín, King of Málwa, in several pitched battles. By the Jhálí queen, Ráemall had two sons, Sangrám Sinh, famous as Sanga,* and Pṛithví Ráj; and one son, Jaymall, by another mother. As they were one day conversing Sanga said he would waive his claims to the throne and trust them to the priestess of Chárani Deví at the Tiger's Mount, ten miles east of Udaypúr. They repaired to her temple, when Pṛithví Ráj and Jaymall entered first and took their seats on a pallet. Sanga came next and sat down on the panther hide, which belonged to the priestess. Pṛithví Ráj then told their errand, and the priestess pointed to Sanga as the rightful heir. Pṛithví Ráj instantly drew his sword and would have killed Sanga, had not his uncle, Súrajmall, parried the blow. After a furious combat Súrajmall and Pṛithví Ráj fell exhausted with wounds, and Sanga galloped off with five sword cuts, and an arrow in his eye which destroyed the sight for ever. He took refuge with a Ráṭhoṛ chief at Sevante, and had scarce alighted when Jaymall galloped up and killed the Ráṭhoṛ, but Sanga escaped. He then went through great hardships and was compelled to associate with goatherds. On one occasion he was, like the English Alfred, reprimanded for not minding the baking of the cakes of flour, and was driven from the hut as too stupid to serve. A few faithful Rájpúts then joined him, and gave him arms and a horse, and they all took service with Karímchand, the Pramár chief of Shrínagar, near Ajmír. Here his rank became known, and the Pramár gave him his daughter in marriage and protected him. Pṛithví Ráj was now banished by his father, but during his exile subdued the province of Godwár, which had been usurped by the Mínas, by which he regained his father's favour. Meantime Jaymall was killed by Ráo Surtán. This assisted the recall of Pṛithví Ráj. On this Súrajmall, the son of Údá, who had been pardoned by Ráemall, invaded Mewár with an army provided for him by Muzaffar, king of Málwa. Ráemall with a few troops engaged them on the river Gambhírí, and received twenty-two wounds, when just as he was fainting Pṛithví Ráj came up with 1,000 fresh cavalry and restored the day. He sought out his uncle, Súrajmall, whom he wounded in many places. At last the exhausted combatants retired for the night, when Pṛithví Ráj visited his uncle, inquired after his wounds and supped with him off the same platter. The battle was renewed next day, Súrajmall's army was defeated with great slaughter, and Pṛithví Ráj returned in triumph to Chitoṛ. After this other engagements took place, but in the end Súrajmall fled to Sádrí, where he distributed his lands amongst Bards and Bráhmans, and left Mewár. He then settled at Deola, where he built the Fort of Pratápgaṛh. This is still possessed by his descendants. Pṛithví Ráj was poisoned by his brother-in-law, and Sanga ascended the throne of Mewár in A.D. 1509. With this prince, Mewár reached the summit of prosperity. According to the native historians Sanga was the crown of the spire of the glory of Rájpútáná.

While the Sísodias were thus rising to the pinnacle of power, another celebrated tribe of Rájpúts, the Ráṭhoṛs, which also claimed to be of the Solar race, and had disputed the supremacy of India with the Gehlots, the Chauháns, the Pramárs, and the Cháwaras, were recovering themselves from a terrible blow inflicted on them by the Muslims. The Ráṭhoṛs traced their pedigree to Kush, second son of Ráma, but the bards of the Solar race deny them this honour. It is at least certain that so early as the fifth century A.D. the Ráṭhoṛs had established a great kingdom at Kanauj,† which city was taken by the Ráṭhoṛ chief Nain Pál, who slew its king, Ajaypál, or Ajapál, called by Tod Agípál, and took his title Kámdhvaj. His son was Pudart,* from whose son Punja sprang thirteen princes, who founded various cities in different parts of India. The eldest succeeded to the throne of Kanauj. The second Bhánoda fought the Afgháns at Kángra, and founded Abhipúr or Abhayapúr. The third, Víra-chandra, married the daughter of Hammíra Chauhán of Anhalpúr, and his fourteen sons emigrated to the Dakhan. The fourth, Amarabíj married the daughter of the Pramár Prince of Korahgaṛh on the Ganges, and captured the fortress, killing 16,000 of his wife's tribe. The fifth was named Sujan Binod. The sixth, Padma, conquered Orissa, and the seventh, Aihar, took Bengal from the Yádús. The eighth, Bardeo, founded Párakpúr. The ninth, Ugra Prabhu, made a pilgrimage to Hingláj, in Makrán, and conquered territory there. The tenth, Mukaṭ Man, took countries in the north from a Tuár chief; and the eleventh, Bharata, wrested possessions under the northern hills from Rudrasen, a Bargújar chief. The twelfth, Alankul, founded the city Khairodá, and fought the Muslims on the banks of the Aṭak. The thirteenth, Chánd, won Tárápúr, in the north; he married a daughter of the Chauhán chief of Tahera, and went to Banáras. From Nain Pál, in A.D. 470, to Jaychand, in 1193, the history of the Ráṭhoṛs is to us a blank. During this period the Ráṭhoṛ kings dropped the title of Ráo and took that of Rájá. One of them is said to have vanquished Jasráj the Tuár king of Dihlí. It is certain that they must have been puissant princes, for Kanauj had grown to be a vast city in the twelfth century, when it was destroyed. According to the Súraj Prakásh, the army of Kanauj consisted of 80,000 men in armour, 30,000 cavalry, whose horses were covered with quilted mail, 300,000 infantry, besides 200,000 footmen, armed with bows and battle-axes, and many warriors riding on elephants. With this army many victories were won, and the Ráṭhoṛ empire was extended to the south of the Narmadá.†

At length Jaychand celebrated a feast in which he assumed universal supremacy, and at which every officer down to the scullion was a king. All the princes of India assembled at this banquet, except the Chauhán of Dihlí and Samara of Mewár. Jaychand made statues of these two kings in gold, and placed that of the Chauhán in the hall, as though he were the porter, and the other in another servile post. In revenge for this insult the Chauhán carried off the daughter of Jaychand in open day, and sustained a running fight for five days, in which all the leaders of the Chauháns fell, but the Ráṭhoṛ princess was carried in triumph to Dihlí.

At this time the empire of Kanauj extended to the Himályas and was separated from that of Dihlí by the Kálí nadí, but stretched southward to Banáras and Bundelkhanḍ, and on the west met the frontiers of Mewár. When both Dihlí and Kanauj had been weakened by their fratricidal struggles, they were attacked by the Muslims, under Shahábu 'd dín Ghorí, who after destroying Pṛithví Ráj, the Chauhán king of Dihlí, besieged Kanauj which he sacked, and its last monarch Jaychand perished in the Ganges. This was in A.D. 1193-4, and in 1212 Seojí or Shivají and Setrám, grandsons of Jaychand left the territory of Kanauj and entered Máru or Márwár, where they defeated Lákha, the robber chief of Phúlrá, but Setrám was killed in the battle. This was done in defence of the Solankí chief of Kolúmad, who in return gave his sister in marriage to Shivají, who then visited Anhalwáṛa and Dwárká, and on his return slew Lákha in single combat. He then exterminated the Dábís of Mehwá situated on the bank of the Lúní river, and next the Gohils of Kher. The Bráhman community of Pálí now

* Jwála, S., vol. i. p. 289, writes Sángá, but this is contrary to the etymology.

† The popular spelling of this name, says Williams, in his Sanskṛit Dictionary, presents perhaps greater variations than that of any place in India. It is written Kunnoj, Kunnouj, Kinoge, Kinnoge, Kinnauj, Kannauj, Kunowj, Canowj, Canoge, Canauj, and in classical geography Canogyza. The word is derived from *Kanyá*, "a maiden," and it is also called Kanyakubja, "humpbacked maiden."

* I write this name according to Jwála S., vol. ii. p. 38.

† I adopt the form in Williams's Sanskṛit Dictionary, which derives the word from *narma* "pleasure," *dá* "giving."

besought his aid against the Mers and Mínás, who were accordingly driven back into their fastnesses, but Shivají then slew the chief persons, who had applied to him for succour, and annexed their district. Here a son was born to him, Asothama, who succeeded him, and was in turn succeeded by Dúhar, but not before he had established his brother Soning in Iḍar.

Dúhar was killed in attacking Manḍor, but his son Ráepál revenged his father, and slew the Parihár chief of Manḍor. Then followed Kankul, Jhálan, Chádo, Ṭído, Silko, Bíramdeo, and Chonda. Chonda took Manḍor, slew the Parihár chief, and planted the banner of the Ráṭhoṛs on the walls. He, also, took Nágor and Nádol. He had fourteen valiant sons and one daughter, married to Lákha, Ráná of Mewár. The history of her marriage, of her brother Raṇmall's usurpation of power in Mewár, and of his slaughter have already been recounted.* Raṇmall left twenty-four sons, and the descendants of eleven of these are said by Tod to be among the great vassals of Márwár, viz., the Kándalots, Chámpávats, Kúmpávats, Mándlots, Pattávats, Lákhávats, Bálávats, Jaitmallots, Karnots, Rupávats, and Náthávats.

Jodha, whether the eldest son of Raṇmall, as asserted by Tod, or the youngest, as stated by the *Gazetteer of Rájpútáná*, succeeded to the throne of Márwár in A.D. 1455, having escaped by the speed of his horse from the massacre in which his father fell. In 1459 he built Jodhpúr † and made it his capital instead of Manḍor, as it was far more secure, the scarped summit of the hill on which it is placed rendering it almost inaccessible. This site is said to have been prescribed for the new capital by a Jogí, or ascetic, who dwelt in a cleft of the mountain of Bákarchiriyá, or "the bird's nest," on which the castle of Jodhpúr still stands, and which is 800 feet high. The rock is of sandstone, with cones of porphyry to the north, and masses of trap in juxtaposition to the sandstone. Within the castle is the palace of the Rájá, a noble building, which completely covers the crest of the hill, and overlooks the city. It is surrounded by a strong wall, six miles in extent, with seventy gates, each bearing the name of the place to which it leads. To the north, three miles off, are the ruins of Manḍor, where are the cenotaphs of the Rájás, erected on the spots where their remains were consumed. The foundation of this city was the second of the three great events into which the history of the Ráṭhoṛs, after their migration from Kanauj, is divided. The first was the conquest of Manḍor, by Chonda in 1382*; the second the change of capital to Jodhpúr in 1459; and the third the accession of Udi or Uday Siṅh in 1584, when the Ráṭhoṛ State acknowledged the supremacy of the Mughul emperor.

Jodha outlived the foundation of his new capital thirty years, and died in 1489, after recovering possession of Manḍor, from which the Ráṭhoṛs had been driven by Chonda, prince of Mewár, and after greatly extending his dominion by the aid of the ancient allodial proprietors, whom his ancestors had driven into the desert, but whom he had the good sense to encourage, such as Harba Sankla, whose effigy Jodha caused to be carved on the rocks of Manḍor. Jodha had fourteen sons, who made fresh conquests, and greatly extended the power and fame of the Ráṭhoṛs. Their names, territories, and the chief events connected with them are given in the following table:—

No.	Names.	Territories	Events.
1	Sátal	Satalmer, 6 miles from Pokarn	Established himself in the land of the Bháṭhís. Killed by a Khán of the Saráís, whom also he slew.
2	Súraj or Sujoh	Jodhpúr	Sujoh the second son of Jodha succeeded his father as Rájá of Márwár.
3	Gomoh		Gomoh died without issue.
4	Dúdoh	Sámbhar	Dúdoh took Sámbhar from the Chauháns. His sons, Bíram, Jaymall, and Jagmall gave their names to two clans. His daughter was the celebrated Mírá Báí, wife of Rájá Kumbho.
5	Bírsinh	Nolai	This Chief settled at Nolai, in Máhir.
6	Bíká	Bíkánír	Bíká united with his uncle Kánchal, conquered the six Jiṭ communities and founded Bíkánír in A.D. 1480.
7	Bhármall	Báí Bhilárá	
8	Seoráj	Dhunárá, on the Loní	
9	Kurm Siṅh or Kurmsi	Keunsir	
10	Ráe Mall		
11	Sámat Siṅh or Sámatsi		
12	Bída	Bídavatí, in Nágor	
13	Banhar		
14	Nímbo		

Sujoh reigned with much vigour from 1489 to 1516, but on the feast of the Tíj, or third, sacred to Párvatí, a band of Paṭháns carried off 140 virgins of Márwár. Sujoh pursued the ravishers with such of his horsemen who were at hand, overtook them, slew many, and recovered the damsels, but fell himself in the combat. His eldest son Bháji had died before him, but left a son Ganga, who succeeded to the throne. He was contemporary with Sanga, with whose eventful reign a new chapter must begin.

* In his *Annals of Mewár* (vol. i. p. 276) Tod calls this princess, whose name was Haṅsa, the daughter of Raṇmall. In his *Annals of Márwár* (vol. ii. p. 15) she is said by him to be the daughter of Chonda and sister of Raṇmall, and her son is said to be the celebrated Kumbho, whereas his name was Mokal, as Tod himself admits in vol. i. p. 276. No attempt has been made in the *Gazetteer of Rájpútáná*, or the *Imperial Gazetteer*, to clear up these discrepancies. The *Imperial Gazetteer* follows that of Rájpútána in calling Raṇmall, Rir Mal.

† The *Imperial Gazetteer* says 1549, probably by a typographical error.

* Tod, vol. ii. p. 31, says 1381.

CHAPTER IV.

THE MUGHUL AND RÁJPÚT STRUGGLE.

Sangrám Siṅh (lit. Lion of War) popularly called Sanga, and erroneously by the Mughul historians Sinka, was one of the most remarkable princes that ever reigned in India. With him the glory of Mewár reached the summit of its pinnacle, and with his death the sun of Rájpútáná began to wane. He was the acknowledged head of the Rájpúts. The Ráṭhoṛ princes of Márwár and the Kachwáha Ráos of Amber, did him homage, and the Ráos of Gwáliár, Ajmír, Sikri, Kálpí, Chanderi, Búndí, Gagraun, Rámpúra, and Ábú served him as tributaries. He took the field with 80,000 cavalry, and 500 war elephants, besides infantry. With this army he defeated the kings of Dihlí and Málwa in eighteen pitched battles. In two of these, at Bákrol and Ghátolí, he encountered Ibráhím Lodí in person, routed his army with great slaughter, and took prisoner a prince of the blood royal. Adored by the Rájpúts he might have defied all enemies, but he carried the spirit of chivalry too far, and was content to defeat, but afterwards unwilling to destroy a foe. His last and greatest antagonist, the Emperor Bábar, though a hero, was less scrupulous. On the 11th of February, 1527, as Tod says in his note to vol. i. p. 503, or in Kártik 1584 of the Samvat=1528, as he says in the text, or in 1526 according to the *Imperial Gazetteer*, vol. x. p. 358, the Rájpúts under Sanga encountered the advanced guard of the Mughuls under Bábar at Khánua thirty-seven miles west of Agra, consisting of 1,500 men, and entirely destroyed them. The reinforcements which arrived from the Mughul army, were likewise routed and pursued to their camp. Had Sanga followed up this success at once he would probably have obtained a great victory, but he permitted Bábar to entrench himself and to plant *chevaux de frise* to protect the entrenchment from the Rájpút horse. The Mughuls were dispirited, and Bábar himself was so much discouraged that he remained a month in his fortified camp, and sought to obtain the divine favour by vowing to renounce wine, and inducing his chiefs likewise to forswear it. He then advanced his camp two miles, protected it with a circumvallation, and opened a negotiation with Sanga through Silaidí, a Tuár chief whom he won over to his side. When he had secured this traitor, he broke off the negotiations, and was immediately attacked by Sanga, who on the 16th of March made a furious charge on the centre and right wing of the Mughuls, and for several hours the result was doubtful. Bábar's artillery made dreadful havoc among the Rájpúts, who could not force the entrenchments, nor reach the infantry who protected them. While the battle was at its height the Tuár chief, who led the Rájpút van, went over to the enemy, and Sanga, severely wounded, and with all his most gallant chieftains slain, was obliged to retire from the field. In this battle Ráwal Uday Siṅh of Ḍúngarpúr, with 200 of his clan, Ratna of Salúmbar, with 300 Chondáwats, Ráemall, son of the ruler of Márwár, with the Mertea leaders Ketsi and Ratna, Rámdás, the Ráo of Sonigaṛh, Ajo the Jhála, Gokaldás Pramár, Mánikchand and Chandrabhánu Chauhán, chiefs of the first rank, Husain Khán of Mewat and a son of the last Lodí king of Dihlí, who had joined Sanga, with a host of inferior chiefs, were among the killed. Bábar caused a pyramid of skulls to be erected, and assumed the title of Ghází, "Champion against the Infidels," which his descendants retained ever after.

Sanga retreated towards the Hills of Mewat, vowing never to re-enter Chitoṛ till he had wiped out his defeat by victory, and he would, perhaps, have redeemed his pledge, but he died at Baswa on the frontier of Mewat that same year, not without its being said that he had been poisoned. It is surmised that his ministers, weary of the war, sacrificed their gallant prince to their fears. His merit was acknowledged by Bábar, who says, "Rúná Sanga attained his high eminence by his own valour and his sword." He was of middle height, but of great muscular strength, with singularly large eyes, one of which was extinguished in the combat before the priestess, by his brother Pṛithví Ráj. He lost an arm in a battle with the Lodí king, and had a leg broken by a cannon ball in another battle. His body was seamed with eighty scars from wounds received in other conflicts. Among his most brilliant exploits was the capture of Muzaffar, king of Málwa in the capital of that country, and the storming of the almost impregnable fortress of Rintimbur. He had seven sons, but two died before they came of age, and his third son Ratna succeeded him in A.D. 1530.

Ratna was brave and impetuous. He took the field and resolved to keep it until he had chastised the Mughuls, and he ordered the gates of Chitoṛ to be kept open, boasting that Dihlí and Manḍor were his portals. He perished through his own imprudence, for having betrothed himself to the daughter of Pṛithví Ráj of Amber, he delayed the espousal, and kept the engagement secret. Ignorant of the intended alliance, Súrajmall, the Hárá prince of Búndí, demanded the princess as his wife, and carried her away to his capital. Ratna had married the Hárá's sister, but he resolved to revenge himself, and took the opportunity of the Spring Hunt to attack his brother-in-law. Both were brave, and after a desperate struggle fell by each other's hands.

Bikramajít, brother to Ratna, succeeded him in 1535. He was proud, passionate, and vindictive, and treated his nobles with little respect. He paid more attention to his foot-soldiers than to his cavalry, and this kindled the indignation and resentment of those gallant men. Bahádur, king of Gujarát, resolved to take advantage of these dissensions and revenge his predecessor, Muzaffar, who had been taken prisoner by Pṛithví Ráj and brought before

Ráná Ráemall, who did not set him free without the payment of a heavy ransom and 700 horses. The Sultán of Gujarát attacked Bikram at Loícha, in the Búndí territory, who encountered him bravely, but was ill supported by his infantry, while his cavalry marched off in a body to Chitoṛ to defend that city and the posthumous and infant son of Sanga. To aid in the defence came also Súrajmall, the prince of Deola, the heir of Búndi, with 500 gallant Hárás, and the Ráos of Jhálor and Ábú with many other warriors. But Bahádur had a powerful artillery served by Europeans and skilful engineers; these sprang a mine at the Bíká rock which blew up forty-five cubits of the rampart, and the bastion where the Hárás were posted, and they all perished with their prince. The breach was defended by Ráo Durga and the Chondávat chiefs Satlo and Dudu, who repelled many assaults. The queen-mother, Jawáhir Báí, a Ráṭhoṛ princess, clad in armour, led a sally in which she was slain. To encourage the besieged the Prince of Deola Bághjí was chosen Ráná, and the royal standard of Mewár was raised over his head, but all in vain, and the besiegers gained ground. At length, after the bravest had fallen, and all hope of successful resistance was gone, the young prince Uday Siṅh was sent in charge of a faithful attendant, Chuka Sen Dhándera, to the care of Surtán, Rájá of Búndí, and the garrison put on saffron-coloured robes in token of performing the *Johar.* Karnavatí, the queen, sister to Arjun the Hárá chief, led the procession of females and 13,000 were at once destroyed on a pyre, under which gunpowder had been heaped. The gates were then thrown open, and all the males, headed by the Deola chief, the Ráná for the occasion, rushed on the swords of their enemies. Thus 32,000 gallant Rájpúts perished. It was magnificent, but it was not war. Thus ended the second sack of Chitoṛ.

Before her cremation, Karnavatí had sent her bracelet to the Emperor Humáyún, by which she adopted him as her brother, and claimed his protection. Humáyún accepted the pledge, but he was campaigning in Bengal, and before he reached Chitoṛ all was over and Bahádur had departed from his blood-stained conquest. He had, however, left some troops to garrison Chitoṛ, and these Humáyún drove out. He then stormed the city of Mándú, the capital of Málwa, whose king had assisted Bahádur and invested Bikramajít, who had not been in Chitoṛ during the siege, with a sword in the captured citadel of his foe. But Bikram had not benefited by adversity. He continued to insult his chiefs, and actually struck in open court Karamchand, the aged chief of Ajmír, who had protected his father Sanga during his misfortunes. The assembly rose with one accord at this indignity, and the first noble Kánjí, the Chondávat, exclaimed, "Hitherto, brother chiefs, we have had a smell of the blossom, but now we shall be obliged to eat the fruit." To this the Pramár chieftain added, "To-morrow its flavour will be known." Banbír, the bastard son of Pṛithví Ráj was forthwith offered the throne, and on his accepting it Bikramájít was put to death.

That same night Banbír sought the boy-prince, Uday Siṅh to put him to death, but the nurse substituted her own child, into whose body Banbír drove his dagger. Meantime, the real son of Sanga had been conveyed outside the city by the barber, who was speedily joined by the nurse, and they took the child first to Deola, then to Ḍúngarpúr, and finally to Komalmer, where they entrusted it to the governor, a man of the Jain persuasion. After the lapse of seven years, the secret of Uday's birth became known, and he was soon acknowledged by all the chiefs of Mewár, and was married to the daughter of the Ráo of Jhálor. A marriage with that family had been forbidden by Hammír, in consequence of the insult offered in betrothing him to a widow, but that was regarded as wiped out by the support given by the Ráo, his descendant, to Uday. After a short struggle, Banbír was permitted to retire with his family and wealth to the Dakhan, and the Bhoṅslas of Nágpúr are said to be his descendants.

Uday Siṅh ascended the throne of Mewár in 1541-2, and that same year the Great Akbar was born in Amarkoṭ, whither his father Humáyún, had fled from the face of Shír Sháh. Shír Sháh invaded Márwár, and won a doubtful victory over the Ráṭhoṛs in 1544, but neither he, nor the other princes of his dynasty attacked Mewár, and till 1568 that state remained unmolested, but in that year Akbar captured Chitoṛ, after a desperate resistance. Akbar, according to Tod, had just attained his twenty-fifth year, when he made this expedition, which must consequently have begun in 1567. The Rájpút annals state that the Emperor's first attempt was fruitless, and that he was repulsed mainly through the courage of the Ráná's favourite lady, who led sallies into the imperial camp, but she was put to death by the chiefs, and Akbar reinvested the fortress. The Mughul camp is said to have stretched for ten miles from the village of Pandaulí towards Basí. Scarcely had the siege commenced when the pusillanimous Uday left the fort, but it lacked not brave defenders. The Chondávat chief Sahidás, held the Gate of the Sun and at length fell there. Ráwat Duda led the Sangávats, and the chiefs of Bedla and Kotario descended from Pṛithví Ráj of Dihlí, the Pramár of Bijolí, the Jhála of Sádrí, the Ráo of Jhálor, Íshwaridás Ráṭhoṛ, Karamchand Kachwáha, and the Tuár of Gwáliár were prominent in the defence. But the two bravest champions who have been immortalized by Akbar himself, were Jaymall of Bednor, a Ráṭhoṛ of the Mertea clan, and Patta, chief of the Jagáwat Sísodias. Patta was only sixteen when, on the death of his father, he took command. His mother bade him put on the saffron robe and die for Chitoṛ, and she, herself, and her son's young bride, sallying forth at the head of their men both fell. Jaymall was wounded by a ball, and he then issued commands for the *Johar.* Nine queens, five princesses their daughters, and two infant sons, and all the women perished in the flames, and 8,000 Rájpúts sought death from the swords of the enemy, and found it. Akbar calculated the Rájpút loss by the number of threads of caste taken up, for each Rájpút wears such a thread. They are said to have weighed 74½ mans, which according to one reckoning would be 596 lbs., according to another 5,960. In memory of this the figures 74½ are accursed, and writing them on a letter is tantamount to invoking the punishment for the sin of the slaughter of Chitoṛ on the person who opens it. What the actual number of the slain was is uncertain, but at all events Chitoṛ was finally destroyed, and never recovered from the blow. Akbar removed the gates to Agra, and set up there the effigies of Jaymall and Patta. Thus ended the last of the 3½ sacks which Chitoṛ suffered, and which have become a proverb.

The Ráná, Uday Siṅh, after abandoning Chitoṛ, took refuge with the Gohils, in the forests of Rájpíplí, and passed thence to the Valley of the Girwa in the Áravalí Hills, where some years before he had constructed a lake, called from himself Uday Ságar, and here he now built a palace called Nauchokí, or New Lodge. Around it grew up Udaypúr, or Uday's Town, which became the new capital of Mewár. The *Imperial Gazetteer* (vol. ix. p. 171) translates the name "City of the Sunrise," but just as the lake is called Uday's Lake, so it is certain that the city was named from the Ráná who founded it "Uday's Town." It is true that Uday may have originally signified "sunrise," but in the proper name of a man that meaning was obliterated. Doubtless "City of the Sunrise" is a poetical appellation, and Udaypúr is worthy of it, for it is one of the most beautiful cities in India. The palace, of granite and marble, rises more than 100 feet from the ground, and there is no more majestic structure in the East. It stands on the very crest of a ridge parallel to the lake, but high

above it. The lake is five miles in circumference. In its centre is an island clothed with lovely trees, and adorned with a marble palace called Jagmandir, or "world's pavilion." Parterres of flowers, groves of orange and lemon trees, intervene between the buildings, which are overshadowed by tamarind, palm, and cypress trees. The eye looks over woods and sparkling waters to the passes of the Áráválí Hills, where many a glorious deed was done by the Rájpút chivalry. Here one day the late Ráná sate with an honoured guest, with Outram, and looked out on the lake, which swarmed with alligators. The attendants were feeding these monstrous creatures, whose huge heads protruded everywhere and their cruel eyes peered above the waters, on the look out for prey. "Is there a man living," said the Ráná, "who would dare to plunge into the lake at this moment?" "Thousands," said Outram. "Indeed," said the Ráná, "who—would you?" For answer Outram sprang into the water, and the splash he made scared the great cowardly brutes for the moment, and the daring Englishman swam to land unhurt.

Uday survived the loss of Chitoṛ four years, and expired at Goyunda at the age of forty-two. He left twenty-five sons, whose descendants are styled Ránávat, and form the clan of Bábás or "Infants" of Mewár. He named as his successor his favourite and youngest son, Jagmall. But the good sense of the nobles put this prince aside, and seated Pratáp, the eldest son of Uday by the Sonigaṛha princess, on the throne. Meantime the Rájpúts were fast losing their independence. Akbar was as politic as he was brave, and by marriages with the Rájpút princesses he was gaining a potent influence at the chief courts. Ráe Siṅh, who became Ráo of Bíkánír in 1573, and Akbar married sisters, princesses of Jaisalmír, and the Emperor gave his brother-in-law the command of 4,000 horse, with the title of Rájá and the government of Ḥiṣár, to which, after the subjugation of Jodhpúr, he added the district of Nágor. Bíkánír thus rose to independence, and zealously supported Akbar in all his wars, and the daughter of Ráe Siṅh was married to Jahángír.

But Akbar vastly increased his power by the subjugation of Jodhpúr. Máldeo had mounted the throne of that country in 1532. The Ráṭhoṛs never had an abler chief, and, as Firishtah admits, he became the most potent prince in Hindústán. He recovered Nágor and Ajmír, took Jhálor, Sewanoh, and Bhadrajan, and conquered Bíkampúr from the Bháṭhis. He built many forts, and greatly strengthened Jodhpúr itself. He dismantled Satalmer, and with the materials fortified Pokarn. He possessed thirty-eight districts, several of which, as Jhálor, Ajmír, Tonk, and Bednor, comprehended each 360 townships, and not one of them less than eighty. The Emperor Humáyún, in his defeat by Shír Sháh, sought the protection of Máldeo, which was refused. Shír Sháh nevertheless invaded Márwár with 80,000 men, and the Ráṭhoṛ met him with 50,000. For a month the armies lay in sight of each other, but Shír Sháh sowed dissensions among the Ráṭhoṛs, and induced Máldeo to suspect the fidelity of his clansmen. Smarting under this suspicion, 12,000 of them attacked the Muslim camp, and carried destruction up to Shír Sháh's own quarters. At last they were overpowered by numbers, and perished almost to a man. Even then the struggle was so fierce, and the result so doubtful, that Shír exclaimed he had nearly lost the empire of India for a handful of barley. This was said in allusion to the barrenness of Márwár. Máldeo lived to see Akbar in the plenitude of his power enter Márwár, in 1561, and capture the Malakot or Mertea, and also the strong castle of Nágor, and both places were made over to the Rájá of Bikánir.

Uday Siṅh came to the throne of Márwár on the death of Máldeo, in 1584 A.D., his eldest brother, Rám Siṅh, having been banished, and his next brother, Ráe Mall, killed at the battle of Biána in 1528. With regard to Uday's accession and his father's death, Tod contradicts himself in the most flagrant manner, indeed in such a way as cannot be paralleled in any other historical work. At p. 29 he says, "Máldeo, who died in Samwat 167- (A.D. 1615), had twelve sons," and at p. 30 we read, "Máldeo's death occurred in S. 1625," and at p. 31, "Uday Sinh was seated upon the cushion of Máldeo in S. 1640 (A.D. 1584)." This date is evidently the correct one, for Máldeo began to reign in 1532, and was then old enough to have a son commanding the Ráṭhoṛs at Biána, so that the father must have been past 30 when he became Rájá, and would have reached the improbable age of 100 at his death. Chandra Sen, the next brother of Uday, refused to acknowledge the supremacy of Akbar, and retired with a strong body of Ráṭhoṛs to Sevánoh, in the west part of Márwár, where he maintained his claim to the throne for seventeen years, until at length the fort was stormed, and he was killed in the breach. Uday being acknowledged Rájá in 1584, gave his sister, Jodh Báí, in marriage to Akbar, and from his accession the Rájás of Márwár became vassals of the Emperors of Dihlí.

Uday Siṅh had seventeen sons and seventeen daughters. His eldest son, Sur, succeeded him. His seventh son was Dalpat, whose son Maheshdás had a son Ratna, who founded the independent State of Ratlám. Uday's ninth son, Kiṣhn, founded the independent State of Kiṣhnagaṛh, and his grandson Rúp Sinh founded Rúpnagaṛh. Sur Siṅh ascended the throne in 1595, A.D. He came from commanding the imperial army at Láhor, and had already performed such brilliant exploits in the Emperor's service that he had won the title of Sawáí Rájá, which implied that he was one fourth better than any other soldier. He had been directed to reduce the Deora Chief of Sirohí, Ráo Surtán, against whom he had a personal feud. He sacked Sirohí, and left the Ráo not a pallet to sleep on, so that his wives were obliged to couch on the ground. Surtán was compelled to obey the Emperor's rescript, and serve with a contingent against Muẓaffar, King of Gujarát, whom Sur had next to reduce. Sur defeated Muẓaffar at Dhandoka with terrible slaughter, and sent the spoil of 17,000 towns to the Emperor with the regalia of Gujarát, and at the same time kept a great treasure for himself, with which he enlarged and embellished the city of Jodhpur. To each of his six bards, he gave a present of £10,000. Sur went next to the Dakhan with 13,000 horse, ten heavy guns, and twenty elephants, with which force he defeated and killed at Rewa, Amara Balechah, and took his country. For this service Akbar gave him Dhár. On the accession of Jahángír, Sur presented his son and heir, Gaj Siṅh, to the new emperor, who with his own hand invested him with a sword, for the capture of Jhálor, which Gaj escaladed, and put the garrison of 7,000 Paṭháns to death. From this time Gaj commanded in place of his father, and was one of the generals employed against Amara, Ráná of Mewár.

While Akbar had crushed the Sísodias and destroyed their fortress of Chitoṛ, he had, as has been shown, wedded the Princess of Márwár, and compelled the Ráṭhoṛs to serve in his armies, with their whole strength. He had, also, married a sister of the Queen of Bíkánír and enrolled the Rájá of that State among his servants. But he had, besides this, obtained the Princess of Amber, for his son, Salim, afterwards the Emperor Jahángír. The grandfather, of this lady, Bihárí Mall, Chief of the Kachwáhas, had aided Bábar, and had been appointed by Humáyún to the command of 5,000 horse. But Bhagwándás, son of Bihárí Mall, was the first of the Kachwáhas to give a daughter to the Mughul, and his nephew and successor, Mán Singh, was Akbar's most brilliant courtier, and conquered Orissa for him, and made Ásám tributary. It was from this time that the Kachwáhas rose to great power. Their descent was most illustrious, as they trace it from Kush, the second son of Ráma, and their history was bright with heroic names. Their king Nala founded

the city of Narwar or Nişhadha in 295 A.D., and his loves with Damayantí, daughter of Bhím king of Vidarbha, form the subject of a famous episode of the Mahábhárata. Dholá Ráe, the thirty-third descendant of Nala, founded Ḍhunḍár in 967 A.D. Pujún, or Pajjáwan, the sixth descendant of Dholá Ráe, married the sister of Pṛithví Ráj, the Chauhán King of Dihlí and was one of the sixty-four chiefs who enabled him to carry off the Princess of Kanauj. In protecting the retreat to Dihlí, Pujún and Govind Gehlot both fell, but their glorious deeds have been sung by the Bard Chand. There were other gallant chiefs of the Kachwáhas, but the tribe seems first to have acquired great fame simultaneously with its connection with the Mughuls.

To return now to Mewár, Chitoṛ was taken by Akbar on the 11th of May, 1568, and Tod asserts (vol. i. p. 329) that Uday Siṅh survived that event only four years. He adds that he died at the age of forty-two, so that Pratáp became Ráná in 1572. He was a worthy leader of a noble race, but he was without a capital, without resources, and without an ally. The whole strength of Akbar's empire was directed against him, and even his Rájpút brethren, the Princes of Márwár, Amber, Bíkánír, and Búndí, sided with Akbar. Even his brother Sagarjí deserted him, "and received, as the price of his treachery, the ancient capital of his race, and the title which that possession conferred." Few men ever existed, who would not have quailed at such an array of foes, but Pratáp was a hero, and for a quarter of a century he withstood single-handed the combined efforts of his enemies. At one time, he descended like a torrent on the plains, and swept all before him, at another he was flying from rock to rock, feeding himself and his family on wild fruits, and suspending his little ones in cradles from the branches of trees to save them from the tigers. Yet he might have purchased a life of magnificent luxury, and all the power that Akbar's friendship would have bestowed on him, had he consented to give a daughter of his house to the Mughul. So far from consenting to such a step he refused to eat with the Rájpút princes, who had sullied their blood by such alliances. When Mán Siṅh, the Ruler of Amber and brother-in-law of Akbar, invited himself to an interview with the Ráná at the Uday Lake, the board was spread, and Amara, the Ráná's son, came to attend on the guest, but the Ráná, himself, declined to eat with a Rájpút who had given a sister to the Turk. The ground where the feast was spread was purified with water from the Ganges, and the chiefs who had been present bathed and changed their garments. Mán Siṅh threatened to humble the Ráná, who simply replied that he should always be happy to meet him. In revenge for this, Akbar's son, Prince Salím, accompanied by Mán Siṅh, and the son of Sagarjí, who had apostatised and taken the name of Mahabbat Khán, invaded Mewár with a vast host. They were permitted to advance to the defile of Haldígháṭ, but were there assailed with huge stones rolled down upon them by the Bhíls, and with flights of arrows. As they emerged they were charged by the Rájpút chivalry led by Pratáp, who carried his crimson banner into the hottest of the fight. He broke through Prince Salím's guards, and would have slain the prince but for the steel plates which surrounded his *haudaj*." Pratáp killed the driver of the elephant, and the infuriated animal turned and carried Salím off the field. The carnage was immense, as the Mughuls rushed on to defend their Prince, and the Rájpúts fired by Pratáp's example, met them with at least equal enthusiasm. But the numbers were five to one in favour of the imperial troops, and Pratáp had already received seven wounds, three from spears, one from a shot, and three from swords when the Jhála Chief, Manah, saved him by seizing the red banner and lifting it over his own head. Thus he drew upon himself the fury of the fight, while other devoted followers forced Pratáp from the field. Manah and all his brave vassals fell, and of 22,000 Rájpúts only 8,000 quitted the field. The rest strewed with their corpses the defiles of Haldígháṭ, but at least an equal number of the Mughuls fell with them.

Pratáp fled on his gallant charger, Chaitak, hotly pursued, until a leap over a torrent set him free from all but three of those who sought his life. But Chaitak, like his master, was wounded, and the hoofs of his enemies' horses sounded nearer and nearer. Suddenly a voice shouted in Hindí, "Ho! Rider of the blue horse." Pratáp turned and saw his brother Sakta, who had killed the other two pursuers, and was now following his brother to ask his pardon and embrace him. At this moment the gallant Chaitak fell and expired, and an altar still marks the spot. The brothers embraced and Sakta * presented his own horse, Angarro, to Pratáp. Soon after he went over with his vassals to the hero and brought as an offering Bhainsror, which he took by a *coup de main*. Pratáp gave him the fort, and it long remained in possession of the Saktávats, as his descendants were called. Years rolled on and at length Pratáp was reduced to such extremities that his children were perishing from famine, and this had such an effect upon him that he appealed to Akbar for some alleviation to his sufferings. He might, perhaps have altogether given way had not a gallant Rájpút prince, the younger brother of the Rájá of Bíkánír addressed to him some verses in which he was styled the only bulwark of Rájpút honour. This was in allusion to the fact that he alone had kept the ladies of his family safe from pollution. To the eternal disgrace of Akbar and his race, it must be said that on the festival of the New Year's day, the Mughul Empress held a court, at which the wives of all the courtiers, including those of the Rájpút Chiefs, were present, as was the Emperor in disguise, and he took the opportunity to waylay the ladies in the intricate galleries of the Palace and seduce them. Tod asserts (vol. i. p. 346) that Akbar thus dishonoured his own wife's sister, the wife of Ráe Siṅh, Rájá of Bíkánír. He even attempted the virtue of the younger brother's wife, a princess of Márwár, but she drew a dagger and protected herself.

Though Pratáp abandoned all thought of submitting to Akbar, he was once so hard pressed that he wished to leave Rájpútáná, and migrate to the banks of the Indus. He had already reached the margin of the desert, when his Minister, whose family had grown rich in the service of his ancestors, placed at his disposal their accumulated treasure, which is said to have been sufficient to support 25,000 men for twelve years. With this, Pratáp levied a fresh army, and in the first campaign drove the Mughuls from all Mewár except Chitoṛ, Ajmír and Mandalgaṛh. He even recovered Udaypúr. Tod states (vol. i. p. 34) that this took place in Samwat 1586 = A.D. 1530, but as Pratáp did not come to the throne till 1573, this is obviously a gross blunder. However, the latter years of Pratáp's life were less troubled by the Mughuls, who had turned to other scenes. He died in S. 1653 = A.D. 1597, and was succeeded by Amara, the eldest of his seventeen sons, who was in the very flower of manhood, and had been cradled in war. Akbar, the greatest foe of Mewár, survived Pratáp eight years, and Jahángír had been four years emperor before the war was renewed. The Mughul army was then assembled and prepared to invade Mewár, and twelve years of peace had enervated Amara, but he was roused from his trance by the spirited conduct of the Chondávat Chief of Salúmbar. Amara led his troops to Dewar, where they encountered the Mughuls, commanded by the brother of the Khán Khánán, and completely defeated them. Kána the uncle of Amara, and founder of the Clan of Kánávats, was the hero of the day. The battle took place in 1608, and was followed in the spring of 1610 by a still

* At p. 331 the brother who deserted Pratáp is called Sagarjí. At p. 339 he is named Sakta. Such discrepancies in Tod are of constant recurrence.

more sanguinary action at Rámpúr, where the imperial army under 'Abdu'lláh was almost exterminated. Jahángír then set up as a rival claimant to the throne of Chitoṛ the traitor Sagra, also called Sagarjí and Sakta by Tod. About this time the embassy from Queen Elizabeth to Jahángír reached Chitoṛ, visiting it on their way to Ajmír. The Chaplain writes "Chitoṛ an ancient great kingdom, the chief city so called, which standeth upon a mighty hill, flat on the top and about at the least ten English miles. There appear to this day about 100 ruined churches, and divers fair palaces, which are lodged in like manner among the ruins, beside many exquisite pillars of carved stone; and the ruins of 100,000 stone houses, as many English by observation have guessed. There is but one ascent to it, cut out of a firm rock, to which a man must pass through four (sometime very magnificent) gates. Its chief inhabitants at this day are Züm and Ohim, birds and wild beasts; but the stately ruins thereof give a shadow of its beauty while it flourished in its pride. It was won from Ránás an ancient prince, who was forced to live himself ever after on high mountainous places adjoining to that province, and his posterity to live there ever since. Taken it was from him by Akbar Pádsháh, the father of that King, who lived and reigned when I was in those parts, after a very long siege, which famished the besieged, without which it could never have been gotten."

After seven years, Sagra sent for Amara and restored Chitoṛ, and on being upbraided by Jahángír stabbed himself. With Chitoṛ, Amara recovered eighty of the chief towns and forts of Mewár, and he, himself, commanded at the storming of Ontála, where the Chondávat and Saktávat chiefs contended who should be first in, as the leadership of the vanguard was to be the reward. Of the sixteen Saktávat brothers, five were killed besides the chief, and of the Chondávats the chief and three of his brothers. Sakta was the second of the twenty-four sons of Ráná Uday. The astrologers in drawing his horoscope had predicted that he was to be the bane of Mewár, and on one occasion his father ordered him to be put to death, but the Chondávat chief, having no children, begged he might be spared, and adopted him; but having children of his own in his old age he allowed him to go to his brother Pratáp, who sent for him. Pratáp, however, quarrelled, and would have fought a duel with him, had not the Bard to prevent it stabbed himself between them. Sakta was then banished and went to Akbar but was finally reconciled to Pratáp, after the battle of Haldígháṭ.

Alarmed at Amara's success, Jahángír prepared an immense force to crush him, and gave the command of it to his son Khurram, afterwards the Emperor Sháh Jahán. To meet this host, Amara had but a handful of warriors left. His bravest men had fallen in the seventeen pitched battles he had fought since the death of his father. He had defeated Jahángír's son, Prince Parvíz, and in the next battle had routed an army commanded by that prince's son, who was slain in the fight. But now the Ráná had but 100 persons of distinction remaining with him, and he was obliged to submit. He paid his respects to Sulṭán Khurram, and sent his son Karan to attend the Emperor's Court. Jahángír conferred on Karan the dignity of a commander of 5,000 horse, and placed him at his right hand at Court. He also presented him with jewels worth £125,000 and five elephants and 110 horses. In spite of all this favour, and the delicate kindness to his son, Amara was not conciliated. He never waited on the Emperor, and in the bitterness of his heart at the loss of his independence even cursed the magnanimity of Prince Khurram.

Ráná Amara died in 1621, and was succeeded by his eldest son Karaṇ. Amara died, but his glory still lives. He was the tallest and strongest of all the princes of Mewár, and his mental qualities equalled his physical. He was beloved by his chiefs for his courage and generosity, and by his poorer subjects for his justice and kindness, to which his edicts engraven on rocks and pillars still bear witness.

CHAPTER V.

VASSALS OF THE MUGHUL EMPERORS.

Tod renders Karaṇ "the radiant," which would be Kiraṇ. But Karaṇ or Karna is the name of the elder brother of the Páṇḍu princes, son of Súrya, the Sun, by Pṛithá, before her marriage with Páṇḍu. Ráná Karaṇ had shown his martial qualities during his father's lifetime. On one occasion, to relieve Amara's distress, he, by a rapid march, surprised Súrat and carried off a booty which enabled Amara to carry on the war with Jahángír for a time. But Karaṇ had now no occasion to take the field. He remained peacefully at Udaypúr, while his younger brother Bhím attended the Mughul court and commanded the Sísodia contingent of 1,000 horse. Bhím became the chief adviser and friend of Prince Khurram, afterwards the Emperor Sháh Jahán, whose maternal grandfather* was Gaj Siṅh, Rájá of Márwár. By the advice of Bhím, Prince Khurram took arms against Jahángír; but the Princes of Márwár, Amber, Koṭah and Búndí united their forces in favour of the Emperor, and Bhím was slain,† and Khurram obliged to take refuge with Karaṇ, at Udaypúr, where he resided in an island in the lake in which, during the Great Mutiny, the English refugees were kindly received and sheltered by Ráná Surúp Siṅh. Here the Palace of Jagmandir was built for him, in which was a throne sculptured from a single block of serpentine supported by quadriform female Caryatidæ. In the court a little chapel to the Muslim Saint Madár was made for the Prince's use. The Muslim Prince and his Rájpút protector exchanged turbans, the symbol of fraternal adoption, and Tod was shown the turban and shield of Sháh Jahán as precious relics, to which he tells us (vol. i. p. 372) he "bowed with an irresistible impulse, *and a fervour as deep as ever did pilgrim before the most hallowed shrine!*"

The protection given to Khurram and the renegade Mahabbat Khán did not stir the Emperor Jahángír to avenge himself on Karaṇ, who, after a tranquil reign of eight years, died in 1628, and was succeeded by his son Jagat Siṅh. Soon after this Jahángír died and Khurram, informed by the Ráná of the event, returned from Súrat or some more distant region to which he had fled, and at Udaypúr was first saluted Emperor by the title Sháh Jahán, "King of the World," and presented the Ráná with five districts and a ruby of inestimable value, at the same time giving him permission to re-fortify Chitoṛ. Jagat Siṅh reigned in peace for twenty-six years, and occupied his time in magnificent works which still excite astonishment. The Palace of Jagnivás or Jagannivás, "world's abode," which adorns the Lake of Udaypúr, was wholly his work. He repaired the fortifications of Chitoṛ and entirely rebuilt the Málá Burj or Bastion, a small fortress in itself.

Jagat Siṅh died in 1654, and was succeeded by his eldest son, Ráj Siṅh. In 1657 the Emperor Sháh Jahán fell ill, and his four sons, Dárá, Aurangzíb, Murád, and Shujá', each wrote to Ráná Ráj requesting his assistance in their struggle for the throne. The Ráná inclined, as did most of the Rájpúts, to the eldest son Dárá, who had been nominated by Sháh Jahán to succeed him. But the conduct of the war had been entrusted to other hands, and indeed the dignity of the Ráná was too high for him to be employed beyond his own country. Dárá therefore sent Jay Siṅh, the Rájá of Amber, against his next brother Shujá', and Jaswant Siṅh, Rájá of Márwár, against his two other brothers Aurangzíb and Murád. The great Mán Siṅh, Akbar's friend and general, had died in 1615 according to one account, in 1617 according to another. He was succeeded by his son Ráo Bháo Siṅh, who was of weak intellect, and drank himself to death in 1620 A.D., and his successor died a similar death. Jay Siṅh, grandson of Mán's brother Jagat, was next appointed through the interest of Jodh Bái, daughter of Ráe Siṅh of Bíkánír, and wife of Jahángír. Jay Siṅh was best known as the Mírzá Rájá. He was a prince of merit, and restored the renown of the Kachwáhas, which had been tarnished by his two unworthy predecessors. But in the expedition against Shujá', he was fettered, it is said, by secret instructions from Sháh Jahán, who, without the knowledge of Dárá, directed him to deal gently with the rebel. Consequently Jay Siṅh allowed Shujá' to return towards his government of Bengal, but Dárá's eldest son, Sulaimán Shikoh, pursued the rebels, crossed the Ganges near Banáras and surprised and routed Shujá''s army, and would no doubt have completed his destruction had he not been recalled to assist his father, and been thwarted by Jay Siṅh, who withdrew the greater part of the army from him. Sulaimán then moved with a small force to join his father, but Dárá was incapable of command. He made no effort to ensure a junction with his son, whom he suffered to take refuge in Kashmír, while he abandoned the Panjáb, and fled to Thaṭṭha in Lower Sindh, and thence to Aḥmadábád. Here a transient gleam of good fortune fell upon him. The daughter of the Governor of Gujarát, Sháh Nawáz, was the wife of Murád, and she induced her father to assist Dárá. He gave Dárá a large sum of money, which enabled him to raise an army, and with it he marched to Merta, in Márwár, in the hopes of being joined by Jaswant Siṅh. Those hopes were vain, but Dárá entrenched himself so strongly that

* Tod, vol. i. p. 371; but in vol. ii. p. 42 Tod writes "Sultán Parvíz, the eldest son and heir of Jahángír, was the issue of a Princess of Márwár, while the second son, Khurm, *as his name imports*, was the son of a Kachwáha princess of Amber." In this paragraph are several mistakes: Khurram was not the second, but the third son of Jahángír. The second son born of the Kachwáha, a princess, daughter of Bhagwándás, was Khushrau. (See vol. ii. Gazetteer of Rájpútáná, p. 136.) *Khurram*, in Arabic "joyous," is a wholly different word from *Kurm*, "tortoise."

† Tod says that the leadership of the van was given to the Rájá of Amber, on which the Ráṭhoṛs, who claimed that post, held aloof till, incensed by the sarcasms of Bhím, they charged, and cut him and his troops to pieces.

but for his own besotted folly in admitting Jay Siṅh and Dabír Khán into his fortified camp, under the idea that they were deserting Aurangzíb and coming over to him, he might even yet have been Emperor. But these double traitors had been sent by Aurangzíb himself, and had no sooner passed the entrenchments than they fell upon Dárá's army and killed 4,000 of them, as well as his principal adherent, Sháh Nawáz. Dárá fled to Sindh, and might perhaps have escaped to Persia had he possessed vigour and decision, but he trusted his life to a traitor, was seized, and carried to Aurangzíb, who caused him to be murdered, on the 11th of September, 1659. Shujá' was put to death the next year by the Rájá of Arakan to whom he had fled, and the year after Sulaimán Shikoh was delivered over to Aurangzíb by the Rájá of Shrínagar.

It remains only to relate the proceedings of Jaswant Siṅh of Márwár, who had been entrusted by Dárá with the conduct of the operations against Aurangzíb and Murád. Aurangzíb marched from Burhánpúr towards Ujjain on the 22nd of March, 1658, and on arriving at the Narmadá found that Jaswant was in possession of Ujjain, and was at the head of 70,000 cavalry, a great part of whom were Rájpúts. Not daring in the face of such a force to cross the river, Aurangzíb waited till he was joined by Murád with the army of Gujarát. Previous to the junction of the armies, Jaswant, it is said, might have destroyed Aurangzíb, and his delay has been ascribed to overweening pride "and the vainglorious desire to conquer two princes at once." It is much more probable that the Rájpút general would not allow his men to engage the enemy in the difficult ground near the river, which was unsuited for cavalry, and that he besides had no reliance on the Mughul troops under his command. He was right in doubting them, for they all went over to Aurangzíb on the day of battle. But Jaswant knew what his Rájpúts could do, and when he charged at the head of 30,000 of them, he believed, as they did, that they were sufficient against any odds. In that charge 1,700 Ráṭhoṛs fell, besides some of almost every Rájpút clan, and amongst them the Hárá prince and his five brothers. But they were amply avenged, for 10,000 bodies of Muslims strewed the plain, and in spite of the immense superiority in the numbers of their army, and of a powerful artillery served by Frenchmen, Aurangzíb and his brother obtained no advantage, and did not dare to molest Jaswant's retreat when he next day retired towards his own dominions. Jaswant and his horse Maḥbúb were covered with the blood of his enemies, but the hero of the day was Ratna Ráo of Ratlám.

Bernier, who was an eye-witness, declares that the wife of Jaswant, who was a princess of Mewár, closed the gates of his castle against him on his return from the battle, which was fought at a place afterwards called Fatḥábád, about fifteen miles south of Ujjain. Jaswant, however, assured his queen that he would yet bring trophies from the armies of Dihlí to Jodhpúr, and he redeemed his promise. A second battle was fought, thirty miles south of Agra, at Jájau, at which Jaswant and the Ráṭhoṛs were not present, but at least 5,000 Rájpúts were engaged, and behaved with their usual courage, but were overpowered by numbers. Aurangzíb then deposed his father, and mounted the throne, but he had still to crush Shujá', and he thought it politic to invite Jaswant to co-operate with him, assuring him that his former conduct would be pardoned, and Jay Siṅh was sent with this message. Jaswant pretended to be reconciled, accepted a command in Aurangzíb's army, and in the battle with Shujá', which ensued at Kajwa, thirty miles north of Alláhábád, wheeled about and fell on the rear-guard of Aurangzíb's army commanded by Prince Muḥammad, cut it in pieces, and plundered the imperial camp, and placing his booty on camels, retired first to Agra, and then to Jodhpúr, where he safely deposited all the spoil, even to the tents of the Emperor, which he had carried off. Even this conduct was forgiven, and Aurangzíb appointed Jaswant to command the Rájpút cavalry, which was supporting Prince Mu'azzam, in the Dakhan, in the war against Shivají. On arriving at his post Jaswant opened communications with Shivají, and planned the death of the Emperor's lieutenant, Sháistah Khán. Aurangzíb received intelligence of the plot, but still dissembled and even congratulated Jaswant on succeeding to the chief command. He took care, however, to supersede Jaswant, and appoint Jay Siṅh in his place. Jay Siṅh induced Shivají to surrender, and finding that Aurangzíb intended to put him to death, connived at his escape. Hereupon Jaswant was again appointed to the chief command next to the Prince Mu'azzam, and showed his gratitude by inspiring the prince with such designs that Aurangzíb again superseded him, and sent Dilír Khán to be his successor. Dilír, on reaching Aurangábád learned that his death had been resolved upon, and fled back to the Narmadá, pursued by the Prince and Jaswant. The Emperor then appointed Jaswant Viceroy in Gujarát, and ordered him to repair thither at once. This Jaswant did, but found that the Emperor had no intention of confirming his appointment. He therefore returned to Jodhpúr, where he arrived in 1670 A.D.

In all these changes the Emperor was in reality aiming at the life of Jaswant, but his designs were thwarted by the fidelity of the Ráṭhoṛs, who never left their chief for a moment, and were prepared to defend him to the last drop of their blood. But Aurangzíb was bent on vengeance, and he prevailed on Jaswant to go with his Rájpúts to quell a rebellion in Kábul, and, as soon as he had departed, sent for his eldest son, Pṛithví Siṅh, and presented him with a splendid robe of honour, which was poisoned, from the effects of which he died as soon as he reached his quarters. The other two sons of Jaswant, Jagat Siṅh and Dalthaman, died in Kábul, where Jaswant himself, poisoned, it is said, expired in 1681, in the same year which relieved Aurangzíb of his most deadly enemy Shivají. Jaswant ruled the Ráṭhoṛs for forty-two years, and his life was one tissue of battles, plots, and counterplots. He hated the Muslims, as the enemies of his faith, and hesitated at nothing which offered him a prospect of gratifying his hostility. He had succeeded his father Gaj Siṅh, in 1638 A.D., his elder brother Amara having been excluded from the succession on account of his turbulence. The clan had not only declared him incompetent to rule, but had solemnly banished him from Márwár. He had, however, accepted service under Sháh Jahán, and by his gallantry had won the title of Ráo, and the command of 3,000 horse. But having absented himself for a fortnight from court, without leave, he was fined by the Emperor, who sent Ṣalábat Khán to levy the fine. Amara refused to pay, and told Ṣalábat to depart. The Emperor then sent for Amara, who rushed into the presence, stabbed Ṣalábat to the heart with his dagger, and, drawing his sword, aimed a blow at the Emperor, which missed him, and struck a pillar with such force that the blade was shivered to pieces. He then continued the work of death with his dagger, and killed five Mughuls of rank in succession, when he was himself stabbed by another Rájpút. His followers then put on the saffron robes, and fought till they were all cut to pieces. The gate by which they entered was closed up, and remained so until 1809, when it was opened by Captain Steell of the Bengal Engineers.

Jay Siṅh, by his treachery to Dárá, and the support he gave to Aurangzíb, had acquired great power. The Emperor gave him the command of 6,000 horse, a nominal title, but one of high rank. He had 22,000 Rájpút cavalry of his own, and twenty-two great lords who commanded under him. It was told the Emperor that Jay Siṅh would sit in full Court, holding a glass in each hand, one of which he called Dihlí, and the other Sátárá. He would dash the glass in his left hand on the ground, and exclaim "There goes Sátárá In my right hand I hold Dihlí, which I can smash as easily." The story is not very probable, but it is certain that Aurangzíb

thought his vassal too powerful, and induced his younger son Kírt to poison his father, by promising him the succession. When, however, the wretch having mixed the poison in his father's opium, came to claim the throne, the Emperor merely gave him the district of Kámah, and conferred the crown on the elder son Rám Siṅh, with a command of 4,000 horse. Rám Siṅh was sent against the Ásámese, and dying, was succeeded by Biṣhṇ Siṅh, whose command was reduced to 3,000 horse. He reigned but a short time, and was succeeded in A.D. 1699 by Jay Siṅh II., known as Sawáí Jay Siṅh. In this year the reign of Aurangzíb was drawing to its close, and the position of the Rájpúts had been greatly altered. During the reigns of Jahángír and Sháh Jahán, the Hindú race was greatly cherished, the mothers of both princes being Rájpútnís,* but Aurangzíb was of unmixed Tátar blood, and was fanatically hostile to everything Hindú. His declared heir, however, Sháh 'Álam, and his brother 'Áẕim, as well as his favourite grandson, Kámbakhsh, were sons of Rájpútnís.

After the accession of Ráj Siṅh, in A.D. 1654, Mewár remained for years in tranquillity. Although the Ráná had signalized his accession by a raid into the Emperor's dominions, in which he plundered Malpúra, Sháh Jahán took no notice of this, but simply observed that it was only a folly of his nephew, in allusion to the fact that Karan, the father of Ráj Siṅh, was the Emperor's adopted brother. But an insult offered to Aurangzíb was not to be passed over so lightly. The Emperor had asked in marriage the Princess of Rúpnagaṛh, a Ráṭhoṛ lady, but she had appealed to Ráj Siṅh and offered her hand to him, if he would deliver her from "the monkey-faced barbarian." Ráj Siṅh carried her off from Rúpnagaṛh and cut to pieces the imperial guards, 2,000 strong, sent to escort her. Vengeance for this act was stored in the mind of Aurangzíb, and it was increased when the mother of Ajít, Jaswant's heir, appealed to Ráj Siṅh to protect her and her child. She and her child had been conveyed away from the ladies' apartments in Dihlí by the Ráṭhoṛ contingent, who had brought them from Kábul, and who fought till they were almost all cut to pieces, while the lady and her son made their escape. Ráj Siṅh sent the heir of Márwár and a few faithful friends to a monastery at Ábú, where he was reared in ignorance of his high birth. Aurangzíb then encouraged Ratna, the son of Amara, and, therefore, cousin of Ajít, to capture Jodhpúr, while the Indos, ancient sovereigns of Márwár, seized Manḍor; but the Ráṭhoṛs, faithful to Ajít, drove out both the Indos and Ratna. They were then attacked by Aurangzíb with a great army, and Jodhpúr and all the chief towns were taken and sacked. The temples were thrown down, and mosques built on their sites, and the Emperor proclaimed the Jaziyah, or odious capitation tax to be levied on every individual not of the Muḥammadán faith. The Rána of Mewár, on the promulgation of this edict, addressed a letter to Aurangzíb, which is given *in extenso* by Tod (vol. i. p. 380), and which deserves to be read by every one who takes an interest in India. Here a short extract will suffice. "If your Majesty places any faith in those books, by distinction called divine, you will there be instructed that God is the God of all mankind, not the God of Muḥammadans alone. The Hindú and the Muslim are equally in His presence. Distinctions of colour are of His ordination. In your temples, to His name the voice is raised in prayer; in a house of images, where the bell is shaken, still He is the object of adoration. To vilify the religion or customs of other men, is to set at nought the pleasure of the Almighty. When we deface a picture, we naturally incur the resentment of the painter; and justly has the poet said, 'presume not to arraign, or scrutinize the various works of power divine.'

"In fine, the tribute you demand from the Hindús is repugnant to justice: it is equally foreign from good policy, as it must impoverish the country: moreover, it is an innovation and an infringement of the laws of Hindústán."

The Ráná's letter, the asylum he afforded to Ajít the heir of Márwár, and the carrying off the Princess of Rúpnagaṛh made Aurangzíb resolve to devastate Mewár and subjugate the Sísodias as he had done the Ráṭhoṛs. He assembled, in A.D. 1678, a great army, recalled Prince Akbar from his government of Bengal, 'Áẕim from Kábul, and Mu'ẕẕam from the Dakhan. The imperial armies, soon overran the plains, and took and garrisoned Chitoṛ, Manḍalgaṛh, Mandeshwar, Jíran, and many other forts. The Ráná collected all his forces in the wild regions of the Áravalí range. His son Jay Siṅh was posted on the highest summit, while his brother Bhím guarded the west, and the Ráná himself, with the main army, held the Naen defile. Aurangzíb advanced to Dobári and sent on his son Akbar with 50,000 men. The valley of the Girwa, or "Circle," in which Udaypúr is situated, is an irregular ellipse fourteen miles long from north to south, and eleven broad from east to west, the capital having only the Lake Peshola between it and the Áravalí mountains, which are here from 800 to 1,200 feet high, but to the west 2,000. There are three passes, one to the north by Dilwáṛa, one in the centre by Dobári, and a third leading to Naen. The Emperor entered the valley and encamped near the Uday Ságar Lake. In the beginning of 1679, Akbar advanced, but met not a living thing,—all was silence. The Prince encamped and was surprised by Jay Siṅh, "who found some praying, some feasting, and some at chess, and dispersed them with terrific and unrelenting slaughter." In another part of the mountains, the Circassian wife of Aurangzíb, with her retinue and escort, was surrounded and made prisoner. She was taken to the Ráná, who received her with respect and sent her back to the Emperor, with a request that he would not kill any of the kine which he might find on the plains. Aurangzíb, who was destitute of all chivalrous feeling, paid no attention to this request, and imputed the Ráná's forbearance to fear. The war continued, and Dilír Khán, who had entered by the Daisúrí pass, was attacked by Bikram Solankí, Chief of Rúpnagaṛh, and Gopínáth Ráṭhoṛ, Chief of Ganora, and after a desperate battle his division was entirely destroyed and a vast booty taken by the Rájpúts. In March, 1680, it would appear that Aurangzíb was at Dobári, with his son 'Áẕim, when he was attacked by the Ráṭhoṛs under Durgádás. The imperial army was routed with immense loss, and the great standard and all the elephants and equipage fell into the hands of the Ráná. The discomfited troops re-assembled under the walls of Chitoṛ, but the Emperor retired with his guards to Ajmír, leaving his sons to conduct the war. He then detached Khán Rohilla with 12,000 men to convoy stores to his sons, but Sáwaldás, one of the lords of Mewár, met this body of troops at Púr Manḍal and drove them back with great loss to Ajmír. Meantime Bhím Siṅh invaded Gujarát, drove out the Mughul garrison from Íḍar, and plundered Patan, Sidhpúr, and many other towns. Dayál Siṅh, the civil minister of Mewár, led another column into Málwa, and put to the sword the garrisons of Sárangpúr, Dewás, Mándú, Ujjain, and Chanderí, and carried off a vast booty; then, flushed with success, he joined Jay Siṅh and gave battle to Prince 'Áẕim, near Chitoṛ. The Mughuls were defeated with great slaughter and fled to Rintimbur. Not long after Bhím Siṅh, joined by the Ráṭhoṛs, entirely defeated Prince Akbar's troops. The Ráná then determined to depose Aurangzíb and place his son Akbar on the throne, and would probably have succeded but for a stratagem of Aurangzíb, who managed to have a letter from

* Tod here (vol. i. p. 374) again contradicts himself, for he says that Jahángír was born of a Rájpút princess of Amber, and Sháh Jahán, of one of the house of Márwár, whereas he had repeatedly stated in various passages that Sháh Jahán's mother was a Kachwáha, and that he was therefore called Kurm, or "tortoise."

himself to Akbar dropped near the tent of the Rájpút general Durgádás. In this letter the Emperor pretended to be in league with his son, who was to betray the Rájpúts in the moment of battle. The Rána abandoned the arrangements with Akbar, but took care that he was convoyed beyond his father's reach.

In 1681 peace was concluded between the Emperor and the Rájpúts, the terms being that Chitor should be restored to Mewár, that the Rána should supply the usual contingent and no more, and that Márwár should be restored to the son and dependents of Jaswant Siṅh. Ráj Siṅh died that same year. He had contributed one magnificent work to the buildings of the state. This was the Lake Rájsamand, twenty-five miles north of Udaypúr. The lake, which is twelve miles in circumference, is formed by an embankment, entirely of white marble, nearly three miles long, with a flight of steps throughout this extent from the summit down to the water's edge, the whole buttressed by an enormous earthen rampart, which was to have been planted with trees to form a promenade. On the south side are the town and fortress of Rájnagar, and on the embankment a temple to Kṛishṇa. The whole cost 1,150,000*l.*, and this sum was expended to relieve the distress of the people, who were suffering from drought. The famine lasted from A.D. 1661 to 1668. Rána Ráj Siṅh was succeeded by his second son Jay Siṅh, in 1681. He was born a few hours after an elder brother, Bhím Siṅh. It is the custom for the father to bind round the arm of a new born infant a root of the grass called *Amardhob*. Ráj Siṅh attached the ligature first to the arm of the younger child, as if by oversight, but really from affection to the mother. When the boys approached manhood, the Rana one day drew his sword and put it in the hand of Bhím, and told him it would be better for him to kill Jay Siṅh at once, rather than commence a civil war when the throne was vacant. Bhím, with the chivalrous feeling of a Rájpút, immediately swore never to disturb his brother's sovereign rights, and abandoned Udaypúr with all his retainers. He went to the court of Bahádur Sháh, who gave him the command of 3,500 horse with fifty-two districts to support them. Subsequently he was sent to the west of the Indus with his contingent, and dislocated his spine in a gymnastic feat which he had often before accomplished. He put his horse to full speed and caught the branch of a tree as he passed under it, thus lifting himself from the saddle.

Jay Siṅh made a treaty with Aurangzíb through Prince 'Áẕim and Dilír Khán. At the conference the Rána was attended with 10,000 horse, and 40,000 foot, and a multitude of 100,000 peasants assembled to see the ceremony. The Rána constructed a lake, which he called the Jaysamand, thirty miles in circumference. He built on the embankment a palace for his favourite queen, a Pramár princess. This lady estranged from him his son Amara, who rebelled and reduced his father to such straits as greatly to impair his influence. Jay Siṅh died in 1700, and was succeeded by Amara II., who made a private treaty with Sháh 'Álam, the heir apparent, by which Chitor was to be re-established, as in the time of Sháh Jahán; kine-killing was to be prohibited, as in the time of Akbar;* all districts held by the Ránás in the time of Sháh Jahán should be restored; there should be freedom of religious worship, as in the time of Akbar; no one dismissed by the Rájá should be countenanced by the Emperor, and a contingent should no longer be required for service in the Dakhan. When Sháh 'Álam commanded in the countries west of the Indus, a contingent from Mewár under a Saktáwat chief accompanied him and fought gallantly. But Aurangzíb had alienated the attachment of the Rájpúts. Amongst other things he allowed the son of Ráo Gopál, a chief of the Rána's family and lord of Rámpúr on the Chambal, to rebel against his father. Gopál took refuge with the Rána, who assisted him with troops to attack Rámpúr. The son of Gopál, however, who now called himself Rájá Muslim Khán, defeated the attack and was rewarded by Aurangzíb. The Rána then resolved to lay waste his country and retire to the hills, and one of his officers, Sáwaldás, attacked Fírúz Khán, the governor of Purmaṇḍal, and obliged him to retreat with great loss to Ajmír. About this time the Maráṭhas first crossed the Narmadá under Nima Sindhia. This was in 1706, and the next year Aurangzíb breathed his last at Aurangábád.

Prince 'Áẕim, the second son of Aurangzíb, assumed the imperial dignity, and supported by Ráo Rám Siṅh Hárá of Koṭah, and Ráo Dalpat Bundela of Datia marched to Agra to encounter his brother Mu'aẕẕam, who was supported by the contingents of Mewár, Márwár, and all western Rájpútáná. The battle of Jájau ensued, and 'Áẕim with his son Bedár Bakht and the chiefs of Koṭah and Datia were killed, when Mu'aẕẕam was proclaimed Emperor under the title of Sháh 'Álam Bahádur Sháh. He was a ruler who might have won the sympathies of the Rájpúts, but Aurangzíb had roused their hostility beyond reconciliation. A triple league was formed in 1709-10 between Rána Amara, Jay Siṅh of Amber, and Ajít of Márwár. By this treaty the Rána admitted his two confederate princes to marriage with ladies of his house, and in return they renounced all connection, political and domestic, with the empire. It was also stipulated that if sons were born from such marriages, they should succeed to the throne, though younger than the issue of other marriages, but if the issue were females, they should never be married to Mughuls.

After the death of Ráj Siṅh, the power of Mewár began to decline, Amara was brave, but his contest with his father had weakened his influence. During the confusion which ensued after the death of Sháh 'Álam, in 1712, both Márwár and Amber extended their boundaries, but Mewár remained stationary. Ajít of Márwár had expelled the Mughuls from his dominions. One of the two famous Saiyids Ḥusain 'Alí, the Amíru'l Umará, marched against Ajít, but leagued with him, promising him high power at court if he would pay tribute and give a daughter to Farrukhsiyar. This marriage had important results, for the Emperor having a tumour in his back, which prevented his nuptials, was cured by Dr. Hamilton, who obtained for the British in return the right to hold territory and great commercial privileges.* But Farrukhsiyar had appointed Ináyatu 'lláh Khán, Aurangzíb's minister, to be his Díwán, and he revived the Jaziyah, which was odious to the Rájpúts, as being *a tax on Infidels*. Rána Amara resisted the tax, and about the year 1716 made a treaty with Farrukhsiyar, by which the Jaziyah was annulled "at any rate in Mewár." By the first article the command of 7,000 horse was granted to the Rána, a proof of his vassalage. He died in 1716, and his name is respected. Sangrám Siṅh succeeded, and during his reign from 1716 to 1734 the Mughul Empire was dismembered. In 1720 Niẕámu 'l Mulk made himself independent ruler of the Dakhan, or rather of all the southern provinces not belonging to the Maráṭhas.

In 1732 Awadh became independent. At the same time Amber became virtually emancipated from the Mughul control. Sawáí Jay

* The prohibition will be found in the Ayín i Akbar. The Rájpút princes attach much more importance to this than we imagine. The prohibition was inserted in all our engagements with the Rájpút States in 1817. The present Rájá of Kashmír informed the author of this book that the real cause of the great mutiny was kine-killing, and he said that he and the other Hindú Rájás would pay a sum annually equal to the income-tax, of which he himself would contribute £200,000 a year, if the British Government would prohibit kine-killing.

* Tod asserts that Hamilton's patriotism was basely rewarded by his countrymen, and says, "the remains of this man rest in the churchyard of Calcutta without even a stone to mark the spot." This is not quite true; an octagonal building in the churchyard of St. John's, Calcutta, records Hamilton's services, and the names of Job Charnock and others. But this building had been shamefully neglected, and it was the privilege of the author of this book to rescue it from pollution and desecration, in 1881.

Siṅh, who succeeded to the throne in 1699, supported Bedar Bakht, son of 'Áẕim, against Sháh 'Álam, and for this Amber was sequestrated; but Jay Siṅh, sword in hand, drove out the Emperor's troops and joined the triple league with Ajít and the Ráná. In 1728 he founded Jaypúr as his new capital, the only city in India built on a regular plan, with streets bisecting each other at right angles. Though resolved to exalt his kingdom from the wreck of the Mughul Empire, he was not unfaithful to his suzerain. He would have stood by Farrukhsiyar in his contest with the Saiyids had he shown any spirit, but observing that Emperor's abject character, he retired to his own dominions, and passed three years in his favourite pursuits of astronomy and history. He erected observatories, with instruments of his own invention, at Dihlí, Ujjain, Banáras, and Mathurá, on a scale of Asiatic grandeur, "and their results were so correct as to astonish the most learned." He sent several persons skilled in astronomy with Padre Manuel to the Court of Emanuel, King of Portugal, and the King in return sent to him Xavier da Silva, who communicated to him the Tables of De La Hire. In 1728 Jay Siṅh published his own Tables, which he called Zíj Muḥammad Sháhí, and he caused Euclid and Napier on Logarithms to be translated into Sanskṛit. In 1721 Muḥammad Sháh appointed him viceroy of Agra and then of Málwa. In 1732 he came to terms with Bájí Ráo Peshwá, who was by his influence appointed Ṣúbahdár of Málwa. He was, at one time, in great peril from an intrigue which aimed at placing his younger brother, Bijay Siṅh, on the throne. He made out a grant assigning Baswá to his brother, whom he induced to go to meet the Queen-Mother, but instead of her he sent a gigantic Bháṭhí chief, Ugra Sen, with 600 chosen warriors, and when Bijay entered the room where the Queen was supposed to be, he found himself in the iron gripe of the gigantic Bháṭhí, who bound him hand and foot and carried him in a litter to Amber. The Mughul Vazír had sent 6,000 horse to Bijay, but Jay Siṅh bade them begone, or he would take their horses from them. It was never known what became of Bijay.

Jay Siṅh annexed Deoti and Rájor, and the whole tract of Macheri or Máchhaṛí. He died in 1743, having ruled forty-four years, having consolidated all the neighbouring districts under his government, and having compelled the Shekhávatí Confederation to become tributary to him.

Márwár, which had become powerful under Ajít, began to decline with his death, in 1724. He was murdered by his son Abhay Siṅh. The Emperor Muḥammad Sháh invested Abhay with all the dignities of his father, and with his own hand put the *ṭiká*, or inaugural mark, on his forehead. In 1729 he was appointed viceroy of Gujarát, and in June, 1730, he proceeded there to crush the rebellion of Sarbuland Khán. On his way he reduced Sirohí, and obtained the daughter of the Chauhán chief in marriage, at the same time compelling him to pay tribute. In 1731 he stormed Aḥmadábád, killing 4,493 of the garrison. Sarbuland was made prisoner the next day and sent to Agra. Abhay returned to Jodhpúr with the spoils of Gujarát and deposited there four kroṛhs of rupees and 1,400 cannon, besides military stores.

The younger brother of Abhay was named Bakhta. He was a prince of romantic valour, and was lord of Nágor, which comprised 360 townships. Either from ambition or apprehension he involved his brother Abhay, who was then besieging Bíkánír, in a war with Jay Siṅh of Jaypúr, whom he induced to assist Bíkánír. But when Jay Siṅh marched with 100,000 men to the frontier of Márwár, Bakhta became alarmed for the safety of his country. He entreated Abhay not to raise the siege, and with 5,000 of his own vassals he attacked the army of Jaypúr. In two desperate charges he lost the whole of his men, except sixty, and was preparing to make a third charge with this handful of cavalry, when Jay Siṅh's troops retreated, as the army of Abhay was coming up, and the loss of the Kachwáhas had already been immense. The Ráná of Udaypúr then mediated a peace, which was cemented by the union of the rival houses to daughters of Mewár. This was the last conspicuous act of Abhay Siṅh's life. He died in 1750, at Jodhpúr. But at this time a new power began to appear in Rájpútáná, indeed Tod declares (see vol. i. p. 414) that Maráṭha ascendency commenced with the death of Ráná Sangrám, in 1734.

CHAPTER VI.

INVASION OF THE MARÁṬHAS.

Maháráshṭra in Sanskṛit signifies "great country," and the Maráṭhas are the people of the great country; that country being the part of the Dakhan which is bounded by the Narmadá to the north and the Mahánadí to the east. The royal family of Shivají, the first king of the Maráṭhas, were descendants of the Rámá of Udaypúr, for, as previously noted, Sajjansi, the son of Rámá Ajaysi, having been superseded by Hammír, migrated to the Dakhan, and his descendant in the ninth generation was Shivají (see Tod, vol. i. p. 269). In the same way the Bhoṅslas, Rájás of Nágpúr, were descended from Banbír, the illegitimate son of Pṛithvi Ráj, who was placed on the throne of Mewár for a time, on the death of Bikramajít, in 1535 (see Tod, vol. i. p. 319). No doubt both Sajjansi and Banbír brought with them a number of their own tribe, but it is more than probable that many Sísodias had settled in Maháráshṭra before that. Be that as it may, the inhabitants of the mountain districts in which Shivají and his family were born were as brave as the Rájpúts, and were formed by Shivají into excellent soldiers. As the Mughul Empire crumbled, after the death of Aurangzíb, the Maráṭhas made their way northward until they reached the Narmadá. Had the Rájpúts remained true to one another the Maráṭhas would probably never have crossed the river; but Jay Siṅh of Amber, having been appointed Viceroy of Málwa, transferred the province to Bájí Ráo; at the same time Gujarát fell to the invaders, and these two provinces became the stepping-stone for fresh swarms, who, under the Holkars, Sindhias, Puárs, and other Chiefs, crossed the Narmadá, and began to devastate Rájpútáná. Bájí Ráo Peshwá first crossed the Chambal in 1735, and blockaded Dihlí. His retreat was purchased by the surrender of the Chauth, or the fourth of the gross revenues of the Empire.

This was a concession, of which the subtle Maráṭhas might well avail themselves, to claim the right of Chauth over the whole of Rájpútáná, that province having been subordinate to the Empire. In fact Bájí Ráo at once repaired to Mewár, where Jagat Siṅh II., the eldest of Sangrám's four sons, had succeeded to the throne in 1734. Bijay Siṅh of Márwár and Sawáí Jay Siṅh of Amber renewed their alliance with the Rámá, and this league was commenced by matrimonial alliances, and Bijay Siṅh, the heir of Márwár, was affianced to the Rámá's daughter. However, a treaty was made with Bájí Ráo, by which the Rámá agreed to pay him 160,000 rupees annually, of which one share was assigned to Holkar, one to Sindhia, and one to the Puár. This treaty took place in 1735—1736. It may seem strange that the Rájpúts did not resist this unwarrantable demand, but it is certain that Bájí Ráo was supported by an enormous force, for twenty years afterwards the Maráṭha force at Pánipat far exceeded 100,000 men. But besides this the Rájpúts were not in reality united. Abhay Siṅh, who had murdered his father Ajít in 1724,* died at Jodhpúr in 1750, and a sanguinary struggle ensued between his son, Rám Siṅh and his brother, Bakht Siṅh. It was the duty of Bakht Siṅh to inscribe the *ṭíká* on his nephew Rám Siṅh's forehead, on the day of his accession, but he absented himself and sent his nurse in his place. Rám Siṅh, who was of an ungovernable temper, asked if his uncle took him for an ape that he sent an old hag to make the *ṭíká*, and immediately despatched an express messenger requiring his uncle to give up his appanage of Jálor. He then marched out to attack his uncle, and six battles in succession followed. The last was at Lunawás, in Mertea.

In the battle of Lunawás, the whole power of the Raṭhoṛs mustered. The Mertea clans, the bravest of the brave clans of Máru, united to a man under Rám Siṅh's standard. The Chiefs of Reah, Budsú, Mehtri, Kholar, Bhoráwar, Kocháman, Alneawas, Júsarí, Bokrí, Bhorunda, Irwoh, and Chandarun, collected every vassal who could wield a brand. Most of the clans of Jodha joined the Merteas, though those of Ládnu and Nímbi were with Bakht Siṅh. The insolence of Rám Siṅh, however, deprived him of many auxiliaries. He had married the daughter of the Prince of Bhúj, and she had brought with her 5,000 Járejá soldiers, but she, having a knowlege of omens, and seeing a raven perched on the wall of her tent, seized a matchlock, and shot it dead ere it could croak thrice. Rám Siṅh was so enraged at what he considered disrespect, that he, after reviling her, sent her a message to depart and return whence she came. After vainly entreating him to revoke the decree, she departed and took with her all her troops. The Údáwat clans led by the Chiefs of Nímach, Ráepúr, and Raus, with all the Karansotes, united their retainers, with the Champáwats and Kúmpáwats, under the banners of Bakht Siṅh. Bakht Siṅh commenced the battle, and saluted his nephew and sovereign with a general discharge of artillery. The cannonade went on all day, without a close encounter, from a natural repugnance to shed blood, for brother was arrayed against brother and friend against friend. The next day they changed their field of battle, at the request of a chief of the Dádúpant ascetics, whose monastery was suffering from the shot. This day Rám Siṅh began the action. Shír Siṅh, Chief of all the Merteas, was the first who fell, his brother succeeded to the command, and slew the Chief of the Champáwats. Nearly the whole clan of the Merteas was killed, and the Chiefs of Reah, Irwoh, Sewaroh, Júsarí, and that of Mehtri, with his three gallant sons, fell with almost all their retainers. The heir of Mehtri was in the midst of his marriage-rites with the daughter of the Chief of the Nirukas, when he was summoned to the field.

* At vol. ii. p. 114, Tod gives the date of Ajít's murder as 1750, which is the date he assigns at p. 114 for Abhay's death.

He came in his marriage dress and was killed, and his bride immediately ascended the funeral pyre. At last numbers prevailed, and Rám Siṅh was obliged to retire into the city, and at midnight fled to Ujjain, where he concerted measures with Jay Apá Sindhia for the invasion of Márwár. Meantime Bakht Siṅh was enthroned at Jodhpúr, and after his subjects had taken the oath of fealty, marched to Ajmír in order to interpose between the Maráṭhas and Jaypúr, whose prince, Íshwarí Siṅh, was his rival's father-in-law. He called on Íshwarí either to unite with him in attacking the Maráṭhas or to declare himself his foe. In this dilemma Íshwarí resolved to assassinate Bakht Siṅh, and induced his wife, a princess of Íḍar, who was a niece of Bakht, to send him a poisoned robe, which she did, and the Rájá expired. His son Bijay Siṅh was accepted as sovereign by nearly all the Barons of Márwár, and by the Rájás of Bíkánír and Kishngaṛh in A.D. 1753 (see Tod, vol. II. p. 118).

Meantime Rám Siṅh accompanied Jay Apá to the siege of Koṭah, and subsequently through Mewár, levying contributions as they passed to Ajmír. Here Rám Siṅh rebuked Sindhia for his rapacity. They then entered Márwár and were met by Bijay Siṅh at the head of nearly all the Ráṭhoṛ chivalry, amounting to, it is said by Tod, nearly 200,000 men. The first day they engaged the battle was restricted to a severe cannonade, but on the second day many desperate charges of cavalry took place, in which the Maráṭhas suffered terribly, especially from a body of 5,000 cuirassiers. Still the numerical strength of Rám Siṅh and his allies was superior to that of the Ráṭhoṛs, but by a mistake the artillery of the latter opened upon their own cuirassiers, and almost destroyed them before the fatal error was discovered. Superstition then caused the Ráṭhoṛs to retreat, and being charged by Rám Siṅh and his allies, their guns fell into the hands of the Maráṭhas. The Rájás of Bíkánír and Kishngaṛh then went off to their own territories, and Bijay Siṅh escaped with the greatest difficulty to Nágor, the last sixteen miles having been made in a bullock cart. After several perilous adventures, in one of which he was nearly seized by Íshwarí Siṅh of Jaypúr, he was at last temporarily delivered by the assassination of the Maráṭha leader, Jay Apá. The Maráṭhas then abandoned the cause of Rám Siṅh, on condition of a fixed triennial tribute from Márwár, and the surrender of Ajmír. Rám Siṅh, however, continued to struggle, and fought eleven other battles with Bijay, till, on the death of Íshwarí, he accepted Sámbhar, and resided there till his death. He was a giant in stature, courteous in demeanour, and generous to a fault. His fits of violence, amounting to insanity, are ascribed to the use of opium.

Through this fratricidal war, the Maráṭhas had obtained a fatal influence in Rájpútáná, and Ajmír as a *point d'appui*, which enabled them to direct their operations to any part they chose. The greater number of the splendid chivalry of Márwár had fallen in action. The state of Mewár was equally calamitous. Ráná Jagat Siṅh supported his nephew Mádhu against Íshwarí in his claim to succeed to the throne of Jaypúr. The Ráná even took the field with his nephew, but was defeated by Íshwarí and the Maráṭhas, and, as a mark of his indignation, gave the Sword of State to a woman to carry in procession. Íshwarí and Sindhia then moved against the Hárás of Koṭah and Búndí, and both States lost territory and were obliged to pay tribute. The Ráná then called in the assistance of Malhar Ráo Holkar and engaged to pay him £800,000, on the deposition of Íshwarí, who to avoid disgrace committed suicide. Mádhu then succeeded to the throne of Jaypúr, and Holkar received his subsidy, and obtained a firm hold on Rájpútáná. In A.D. 1752, Jagat Siṅh died. He was quite unfit for governing his country, and was lavish in his expenditure. He greatly enlarged the palace and spent a quarter of a million in adorning the islets of the Peshola. Pratáp II. succeeded and reigned till A.D. 1755. Each year Mewár was invaded by the Maráṭhas, and war-contributions were levied by them. Pratáp was succeeded by his son Ráj Siṅh II. whose mother was the daughter of Jay Siṅh of Amber. He reigned seven years, and seven bodies of Maráṭhas overran his country and so exhausted it that the Ráná had to borrow money for his marriage with the daughter of the Ráṭhoṛ Chief. He was succeeded in A.D. 1762 by his uncle Ursi. By this time Holkar was paramount in Mewár, and Mádhu, on mounting the throne of Jaypúr, made over to him his fief of Rámpúr, which he held from the Ráná and had no right to alienate. Holkar, also, drew the tribute imposed by Bájí Ráo, and on the plea of recovering arrears advanced to Ontálá, and would have occupied Udaypúr, had he not been bought off with £600,000. This was in A.D. 1764, and a famine broke out the same year. In A.D. 1768, the nobles set up a pretender called Ratna, said to be a posthumous son of Ráj Siṅh II. His party invited Sindhia to their aid, with a promise of a million sterling if Ursi should be dethroned.

Jay Apá Sindhia had been succeeded by Mahádájí, who had the sagacity to perceive that the dissentions of the Rájpút Chiefs would enable him to establish his power firmly in that country. Occasion soon served. Mádhu, who had been placed on the throne of Jaypúr by the Ráná, reigned but a short time, and was succeeded by Pratáp, who determined to free himself from the tribute. He asked aid of the Ráṭhoṛs, who sent the flower of their chivalry, under the Chief of Reah, to his assistance. At Tonga (the battle is also called Lálsont) the Rájpúts, joined by the Mughuls Isma'íl Beg and Hamadání, encountered Sindhia's army. The Ráṭhoṛs, led by the noble Chief of Reah, charged in a dense mass of 10,000 men, and sabred the artillerymen placed in front of the Maráṭha infantry, at their guns, and then galloped over De Boigne's squares of infantry. Sindhia was driven from the field and retired to Mathurá, while the Ráṭhoṛs took Ajmír and annulled the tribute. Comte de Boigne re-organized Sindhia's troops, and at length marched with a force superior to any before known. The Ráṭhoṛs resolved to forestall the attack and joined the Kachwáhas at Patan, but the latter, jealous of their brave allies, made a private agreement with the Maráṭhas to keep aloof during the fight. The Ráṭhoṛs, as usual, charged up to the muzzles of the guns, sweeping all before them, but not being supported were torn to pieces by showers of grape and were obliged to retreat. In spite of this, they re-assembled to the number of 30,000 men, in the plains of Merta, on the 10th of September, 1790, but here "a miscreant of Ráṭhoṛ race," whose name is held up to execration by Tod (see vol. i. p. 762), Bahádur Siṅh of Kishngaṛh, deserted to De Boigne, and conducted the Maráṭhas to Rúpnagaṛh, which was captured in twenty-four hours. Thence the Maráṭhas went to Ajmír, where Mahádájí Sindhia remained, while his army, led by Lakwa and others, with the brigades of De Boigne and eighty guns, advanced against the Ráṭhoṛs. When they arrived within five miles of Merta, De Boigne was in the rear striving to extricate his guns from the sandy bed of the Lúní. Here the Ráṭhoṛ leaders Seo Siṅh of Ahwa and Mahídás of Asope would have led their cavalry against the Maráṭhas, and as De Boigne with his artillery was absent, would no doubt have trampled them under foot, but the Civil Minister Bhím Ráj prevented them from attacking. The result was fatal. De Boigne came up and the Bíkánír troops retired to their own country.

Next morning before dawn, De Boigne's guns opened with grape. The Rájpúts were surprised, and the irregular infantry and artillerymen fled, as did the Civil Commanders. Such was the confusion, that only 4,000 mounted Ráṭhoṛs assembled. Few as they were, they charged over De Boigne's brigade and his eighty guns, and fell upon the Maráṭha line in the rear, who fled in all directions, but the headlong valour of the Ráṭhoṛs carried them too far. De Boigne wheeled round his guns, re-formed his infantry,

and received the thinned ranks of the Ráṭhoṛs, as they came back from pursuit, with fresh showers of grape. Scarcely a man of the 4,000 left the field. The chief of Ahwa lay insensible on a heap of dead, pierced with twenty-seven wounds. He was carried, by the Maráṭhas, to the head-quarters at Merta, and refused assistance until all his wounded followers had been treated. He then took a bath and expired from loss of blood.

While the gallant Ráṭhoṛs were destroying one another in internecine strife, Mewár was sinking lower and lower, owing to a succession of weak princes. The contest between Ráná Ursi and the Fitúrí (pretender) Ratna, brought into Mewár the devastating forces of Sindhia. It also introduced "the most celebrated Rájpút of modern times, Zálim Siṅh of Koṭah." Zálim's uncle and father by adoption was of the Jhála tribe, and military governor of Koṭah when that city was besieged by Íshwarí Siṅh of Jaypúr. Zálim was born in A.D. 1740. In A.D. 1761, when the Maráṭhas had suffered the terrible defeat of Pánipat, Mádhu Rájá of Jaypúr resolved to utilize the occasion by exacting tribute from the Hárás. He expelled several Maráṭha garrisons, and slew the Hárá chieftain of Sultánpúr, and advanced through the heart of Koṭah as far as Batwára, where he was encountered by 5,000 Hárás. A desperate battle ensued, and while it was raging, Zálim, who had just attained his twenty-first year, and succeeded to the post of Faujdár, dismounted with the troop he commanded, and fought on foot with such courage as to lead to a decisive victory. The five-coloured banner of Amber was taken, and Malhar Ráo Holkar, who watched the combat without siding with either party, was induced by Zálim to attack the Jaypúr camp and plunder it, whereon the whole host of Jaypúr fled, and were mercilessly slaughtered by the Hárás. When Gomán Siṅh became Rájá of Koṭah in 1766, Zálim lost his favour by some love intrigue, and was deprived of his office of Faujdár, and of his estate of Nándta, on the west bank of the Chambal. Zálim then resolved to go to Mewár, and Ráná Ursi gave him the lands of Chítarkhera, with the title of Ráj Rinna. By Zálim's advice the Maráṭha leaders, Raghu Págawála and Daula Mía, with their bands were invited to aid the Ráná. The Ráná also applied to Mahádájí Sindhia, but he had already agreed to support the Pretender. The Ráná's troops, led by the Chief of Salúmbar and Zálim, with the Maráṭha auxiliaries, attacked Sindhia's camp, and were at first victorious, driving Sindhia's forces to the gates of Ujjain. Here fresh troops joined Sindhia, who moved back on the Ráná's army, which had dispersed to plunder, and were cut up with great loss. The Salúmbar chief was killed, and Zálim was wounded and made prisoner, but was kindly treated by Trimbak Ráo.

Sindhia now moved to Udaypúr, and besieged it. The Ráná's cause appeared hopeless, but he was saved by Amara Chand, a man of the mercantile class, who had been minister. He happened to be standing where the Ráná was inspecting an attempt to mount an enormous gun, on the hill of Eklinggaṛh. The attempt failed, when the Ráná consulted Amara, who offered to get the gun mounted, which he accomplished. The city was being defended by a body of mercenary Sindhís, who were insolently clamouring for their arrears of pay. In this desperate situation, Amara undertook the office of minister, on condition of exercising absolute power. He contrived to pay the Sindhís, and infused such enthusiasm into them, that Sindhia was glad to accept 63½ lákhs of rupees, one half in cash, and the rest secured by territory and retire. The mortgaged lands, however, were never restored to Mewár. In 1775, the Pretender was deserted by all his followers, but the rich province of Godwár, which Ursi had entrusted to the Ráṭhoṛ chief, was never restored. Soon after this, Ursi accepted an invitation to hunt at the Spring Festival, with Ajít Siṅh, the Hárá Prince of Búndí. There had been a dispute as to the hamlet of Bileta, but the Ráná had forgotten all about it, and as he and Ajít had married two sisters, daughters of the Chief of Kiṣhṇgaṛh, he felt secure from danger. Unfortunately, however, the Ráná's Díwán had spoken to the Ráo of Búndí, the night before the hunt, in a very insulting manner about Bileta, and had threatened to send a body of Sindhís to occupy it. This had rankled in the Ráo's mind, and when the hunt was over, he rode at the Ráná with such force that his lance pierced him through and through, and also passed through the neck of his horse. It is supposed that this cruel deed was instigated by the nobles of Mewár, as they all fled without attempting to avenge their prince. The Hárá, as if glorying in the murder, carried off the *Chatr-chángí*, the golden sun on the sable disc of the banner of Mewár. A single lady mounted the funeral pyre, and pronounced a curse on the assassin, whose flesh is said to have dropped from his bones, and he expired an object of loathing and misery.

Ursi was succeeded, in 1772, by his son Hammír, and great disorders ensued, which were quelled for a time by the minister Amara, but the Queen-Mother was hostile to him and he died soon after, as it is said by poison. In 1775, one of the great chiefs of the Chondáwats rebelled, and Sindhia was applied to, to reduce him. The Maráṭha chief imposed on him a fine of £100,000, and took from him the Crown lands he had usurped, but instead of restoring them to the young Ráná, he gave some of them to his own son-in-law and the rest to Holkar. The Maráṭhas further exacted seven grand war-contributions. In 1778 Hammír died, and it appears that before the Maráṭhas were restrained by treaties with the British, they drew from Mewár no less than five millions sterling, besides contributions levied on individuals, and they also deprived that unhappy state of territory producing an annual revenue of £323,000.

Hammír was succeeded, in 1778, by his brother Bhím Siṅh, who was only eight years old, and he was the fourth minor who inherited the crown of Mewár in forty years. During this minority, merciless struggles between the Chondáwats and Saktáwats plunged Mewár into still greater distress. There was a transient gleam of prosperity, after the defeat of Mahádájí Sindhia at Lálsont. Mewár recovered some districts from the Maráṭhas, but in taking Nímbhahera the Ráná's troops drew upon them the hostility of Ahalya Báí, the Queen of the Holkar State. She sent 5,000 horse to assist Sindhia's troops, and in 1788, the Ráná's army was defeated with great slaughter, his Díwán was killed and the Chief of Sádrí made prisoner. All the clans were present except the Chondáwats, whose oppression became so great that the Ráná resolved to call in Sindhia, and for this purpose sent envoys to him, amongst whom was Zálim Siṅh, now Regent of Koṭah. When Zálim was released by Trimbak, he returned to Koṭah, and though Rájá Gomán at first refused to receive him, he at last forgave him. Soon after Zálim did good service by persuading Holkar to withdraw from the Koṭah territory. Gomán died in 1771, after making Zálim guardian of his son and successor Omed Siṅh, who was then ten years old. No sooner was Zálim regent, than a conspiracy was formed against him, headed by a cousin of the late Gomán, which was, however, soon crushed. Another combination followed headed by Deo Siṅh of Athun, but it ended like the preceding one, and involved nearly all the feudal chiefs of Koṭah in exile and ruin, and strengthened Zálim, by the escheat of their property. His influence was also increased by a marriage with one of the distant branches of the royal house of Mewár, so that when his aid was invited by the Ráná in 1791, he resolved, while continuing regent of Koṭah, to consider the interests of that State as secondary to those of Mewár. There can be no doubt, too, that he was glad to quit Koṭah for a time, as his residence there had become irksome to him. He had defeated eighteen plots, in which force open or

concealed, poison or the dagger, were employed against him. On one occasion he had been summoned to the Harím, by one of the queens, and was on the point of being put to death by her armed women, and was saved only by the courage of the chief attendant of the dowager queen, a woman of masculine strength. Though eminently courageous he was compelled to sleep in an iron cage, and he acknowledged, himself, that he was sick of precaution. He considered that with the resources of Koṭah and Mewár combined, he would be able to take the lead in Rájpútáná.

Influenced by these considerations, Zálim induced Sindhia to supply him with a strong body of troops under Ambají Inglia, and then proceeded to levy sixty-four lakhs on the lands of the rebel chiefs, agreeing to pay three-fifths to Sindhia and replenish the Ráná's treasury with the rest. He captured Hammírgaṛh after a siege of six weeks, and then proceeded to reduce Chitoṛ, which was held by Bhím Siṅh the rebel chief of Salúmbar. Here, he was outwitted by Ambají, who made a private agreement with Bhím Siṅh that Zálim should be obliged to retire, on which Chitoṛ would be surrendered, and the rebel would humble himself before the Ráná, and pay twenty lákhs. Zálim agreed to retire expecting that Sindhia would not allow him to withdraw. Ambají, however, arranged it all and Zálim was obliged to leave Mewár, where Ambají remained for eight years and amassed two millions of money. In 1795, the Ráná's sister was married to the Prince of Jaypúr, and the Ráná was obliged to borrow £50,000, from the Maráṭha leader to pay for the nuptial presents. In 1796, the Queen-Mother died, a son was born to the Ráná, and the embankment of the lake burst, causing a deluge which swept away a third of the city and a third of its inhabitants. The same year Ambají was appointed by Sindhia, his viceroy in Hindústán and repaired there, leaving Gaṇesh Pant, as his deputy in Mewár.

Mahádájí Sindhia had died in 1794, and was succeeded by his grand-nephew Daulat Ráo. The Ráná's ministers fomented dissensions between the Maráṭha leaders. The post of Deputy was contested between Ambají and Lakwa. George Thomas was called in to assist Gaṇesh Pant, Ambají's deputy, against Lakwa. The whole of the Chondáwat estates were laid waste, some of their castles were taken and destroyed, and heavy fines levied on all. From this period Sindhia considered Mewár as tributary to him, and in 1802 his army completely defeated that of Jaswant Ráo Holkar at the battle of Indúr. Holkar lost his guns, equipage, and capital, and fled to Mewár. In 1804, however, he returned from the south, where he had raised fresh troops, and plundered Udaypúr of half a million. The palace was stripped of everything, and the females were deprived of every ornament and comfort they possessed. After devastating Mewár for eight months, Holkar marched to Hindústán, and Sindhia entered Mewár. Both these chiefs had been defeated by the British, and they reimbursed themselves for their losses by plundering Rájpútáná. Tod, who was an eye-witness, says (vol. i. p. 458) that it would require a pen powerful as the pencil of Salvator Rosa, to paint the horrors which filled up the succeeding ten years.

Ambají, the implacable enemy of the Ráná, urged the partition of Mewár amongst the Maráṭha leaders, but the Baiza Báí, Sindhia's wife, used her influence in favour of the defenceless Ráná, and Jaswant Ráo Holkar had the generosity to stipulate for the security of the Ráná and his country, telling Sindhia he would hold him personally responsible, if Ambají were permitted to violate his guarantee. But Holkar was soon after defeated by Lake, and a contribution of sixteen lákhs was immediately imposed on Mewár, which Sadasheo Ráo with Baptiste's Brigade was detached to levy in June, 1806, and to expel from Udaypúr a detachment of Jaypúr troops, who were sent by their prince to bring presents, and an offer of marriage with the Ráná's daughter. This daughter was Kiṣhṇ Kaur, or, Komár, the famous beauty of Mewár, and Rájá Mán of Márwár also sought her hand. Sindhia supported Mán, expelled the Jaypúr troops, 3,000 men, and advanced a corps of 8,000 of his own men within cannon range of Udaypúr. The Jaypúr prince, Jagat Siṅh then advanced at the head of 120,000 men and encountered the army of Márwár of about half that number at Parbatsir. After a short action, the Márwár nobles went over to the Jaypúr Rájá, who had set up a pretender to the throne of Márwár. Mán Siṅh was pursued to Jodhpúr, which after a siege of six months was taken and plundered. But the castle held out and Jagat Siṅh's troops gradually melted away till he was obliged to retire, having first sent the spoils of Parbatsir and Jodhpúr to his capital. But the troops that were escorting this plunder, were attacked and routed by the Ráṭhoṛs, and the spoil was all recovered.

At this time the famous freebooter, Amír Khán, said by Tod to be one of the most notorious villains India ever produced, was acting against Mán Siṅh, but was bribed by him to betray his party. Accordingly he took service with the Pretender and gave a grand entertainment to the chiefs who supported him, in the midst of which he slipt out, when the tents were cut down, and the guests all slaughtered with showers of grape. Amír Khán then suggested that the dispute between the Princes of Jodhpúr and Jaypúr should be brought to an end by the murder of Kiṣhṇ Komár. Assassins were put forward to murder her, but at sight of her none could fulfil their purpose. A powerful narcotic was then administered to her, and by her death an end was put to the strife.

Mewár was now ruined. The British Embassy which passed through it in 1806, beheld nothing but deserted towns, roofless houses, and uncultured plains. Wherever the Maráṭha encamped desolation followed, and twenty-four hours sufficed to make the most flourishing spot a wilderness. The march of destruction was always to be traced for days afterwards by burning villages and ruined cultivation. Tod says that some satisfaction may be felt from the fact that the authors of this misery perished miserably themselves. Ambají was confined by Sindhia in a mean tent in manacles, and was tortured to such an extent that he tried to commit suicide, but the English penknife he used was inefficient and his wounds were sewed up by the surgeon to the British Embassy. Fifty-five lákhs were extorted from him. Sindhia had expelled his father-in-law, but he was made minister to the Ráná, and took the opportunity to steal the most valuable records. Amír Khán, in 1809, forced the passes and entered Udaypúr, where the Ráná was subjected to personal insult, and a gigantic ruffian named Jamshíd, who commanded a body of Rohillas, committed the most atrocious crimes. Luckily he died of a cancer in his back. In 1811, Bápú Sindhia arrived with the title of Ṣúbahdár, and he and Amír Khán plundered Mewár for three years. Under these monsters every sign of civilization disappeared.

In Márwár there had been frightful destruction of life, owing to the wars of the Ráṭhoṛs among themselves. The Maráṭhas, too, were careful to foster these fratricidal struggles and took advantage of them to plunder the country. The Ráṭhoṛ chiefs, too, no longer served their Rájá with devotion. Bijay Siṅh endeavoured to reduce them to submission by enlisting mercenaries, but they assembled and compelled him to disband those troops. As a last resource Bijay invited all the leading chiefs to attend the funeral of his Guru "confessor." When they had entered the palace, the gates were shut, some were killed, and the rest made prisoners. These were all subsequently put to death. Bijay then, as a best means of securing the fidelity of his clansmen, employed them in war. He took Amarkoṭ from Sindh and annexed some part of Jaisalmír. He also retained Godwár, which the Mewár Ráná had entrusted to him. In 1787, he allied himself with Pratáp Siṅh of Jaypúr and defeated

the Maráṭhas with great slaughter at the battle of Tonga. In 1791 however, Sindhia having re-organized his forces won great victories at Patan and Merta, after which he re-took Ajmír, which was lost for ever to Márwár. In addition to these misfortunes Bijay, by an unjust adoption of a younger son as heir, brought about a civil war, and was obliged to assign to this son the districts of Sojat and Sewánoh, and to his eldest son Zálim Siṅh that of Godwár.

But the conflict had not ceased when Bijay died in 1794. His grandson Bhím Siṅh succeeded and endeavoured to secure himself by murdering all the male members of his family. One only, Mán Siṅh, was beyond his murderous reach, and was safe in Jálor, which he defended for eleven years. At last in December, 1804, Bhím died and Mán became Rájá of Márwár. Soon after his accession, Sawáí Siṅh, a chief of Pokarn, retired from the capital and assembled the other chiefs to whom he announced that the wife of the late Rájá Bhím was enceinte, and prevailed on them to sign a declaration that if she gave birth to a son, he should be placed on the throne of Jodhpúr. They returned to the capital, placed the Queen in a palace under their guard and obliged Mán Siṅh to agree that if a son was born, he should be regarded as the heir apparent and should have Nágor and Sewánoh as an appanage. A male infant was born and was called Dhonkal, but the Queen, who was afraid that Mán Siṅh would put her to death, now disclaimed the child. Sawáí Siṅh then sent the child to Abhay Siṇh of Khetrí. He then by an underplot contrived to embroil Rája Mán with Jagat Siṅh of Jaypúr, by inducing him to be a suitor of Kiṣhṇ Komár, as has already been related. Having succeeded in this Sawáí threw off the mask and conveyed the child Dhonkal to the Court of Jagat Siṅh at Jaypúr, where his legitimacy was established. Mán Siṅh was deserted by his chiefs and fled to Jodhpúr. Here he mustered only 5,000 men, but with them made a most gallant defence. The treasure of Jaypúr then became exhausted, and four of the chiefs, who had joined the Pretender only because Mán Siṅh repulsed their offers of aid, now went to Amír Khán, who sowed dissension amongst the Jaypúr troops, attacked and defeated them and advanced to the very gates of Jaypúr. Jagat Siṅh was then obliged to bribe the Maráṭhas to allow him to reach his capital, and made a disastrous retreat, in which all his spoils including forty pieces of cannon were re-taken by the Ráṭhoṛs. Amír Khán then proceeded to Jodhpúr, where he was treated by Rájá Mán with distinguished honour, which was carried even to the interchange of turbans. Amír swore to extirpate the Pretender's faction, to accomplish which he applied to Sawáí Siṅh to be allowed to visit the shrine of Pír Tárkín. The request being granted Amír Khán went to Sawáí's camp, where he threw out hints, that he had been ungratefully treated by Mán, and would for a consideration betray him. Sawáí caught at the hint and offered £200,000, which was accepted. He then exchanged turbans with Sawáí and invited him and the chief adherents of the Pretender to an entertainment at his camp. He then pitched a grand tent for their reception and planted cannon loaded with grape bearing on it. The visitors arrived, turbans were again exchanged, dancing girls were introduced, and the festivity went on. Suddenly the word *Daghá*, "treason," was pronounced, when the tents fell, the chiefs, forty-two in number, were butchered, and their heads sent to Rájá Mán. Their followers were slaughtered with grape. Dhonkal escaped from Nágor, but Amír Khán plundered that town and took immense stores, and 300 pieces of cannon which he sent to his fortresses. He then went to Jodhpúr, where he received from Rájá Mán £100,000 and other vast rewards.

Amír Khán was now the arbiter of Márwár. He placed Ghafar Khán with a garrison in Nágor, and divided the lands of Merta among his followers. He also garrisoned Nowa Castle, which gave him the command of the Salt Lakes. The counsellors of Rájá Mán were now Indraráj and the high priest Deonáth, and Amír Khán being bribed by the chiefs with £70,000 put them to death. This last murder affected Rájá Mán's reason, and he was induced to name his son Chhatr Siṅh as his successor and assign his duties to him, but Chhatr Siṅh was soon murdered and the loss of his only son affected Rájá Mán still more. At this time overtures came from the British to the Ráṭhoṛ Government to join in establishing order throughout India by putting down the predatory powers, and in December, 1817, a treaty was made by which the British Government engaged to protect Jodhpúr, and Mán Siṅh engaged to acknowledge the British supremacy and act in subordinate co-operation. The tribute formerly paid to Sindhia was to be paid to the British, and Jodhpúr was to furnish 1,500 horse for their service when required, but Mán Siṅh and his heirs and successors were to remain absolute rulers of their country.* By this treaty Mán Siṅh was made secure. He still pretended insanity, and for a time allowed his ministers to enrich themselves, but he then suddenly arrested them, and having extorted from them all they possessed, had them executed, with every mark of ignominy which could add to the horrors of death. He then slew or exiled the chiefs who were most obnoxious to him. Thus disorders continued till 1839, when they rose to such a height that the British Government was compelled to interfere. A force was marched to Jodhpúr and held it for five months, till Mán Siṅh signed an engagement for a better government. He died in 1843 without heirs, and without having adopted a son. The widows, nobles, and State officials, then chose as their Rájá Takht Siṅh of Aḥmadnagar, who did good service to the British during the Great Mutiny of 1857. He died in February, 1873, and was succeeded by his son Jaswant Siṅh, the present ruler.

By the treaty with Jaypúr, that State too was raised from a troublous and dangerous condition by the British. In the Mutiny of 1857, the Rájá did good service, and was rewarded by a grant of the Pargana of Koṭ Kásim. Thus, as has been shown, Rájpútáná was rescued from inevitable and utter destruction by the British Government.

Those who would learn something of the progress of the Udaypúr State after the treaty with the British of 1818, may refer to the history of Mewár by Captain J. C. Brookes, published at Calcutta in 1859, and to the concise, but valuable work by Dr. Stratton, the present Resident at Udaypúr, published in 1881, called "Chitor, or the Mewár family." It appears that Rána Bhím died on the 31st of March 1828, after a reign of 50 years. His son and successor, Jawán Siṅh, died the 30th of August 1838 without issue, and was succeeded by his adopted son, Sardar Siṅh, who died on the 14th of July 1842, and was succeeded by his younger brother, Surúp Siṅh, whose death took place in 1861, when his nephew, Shambhu Siṅh, came to the throne.

No history of Rájpútáná would be complete without special mention of the distinguished services of H.H. the Mahárána Surúp Siṅh, during the great Mutiny. At that time the Rájpút princes, feeling themselves at the mercy of powerful bodies of the rebellious Sipáhís, applied to the Mahárána, as their acknowledged head, for counsel and guidance, and placed themselves and their troops at his disposal. At that moment the Mahárána was able to influence the whole of Rájpútáná, and could direct all its forces either in favour of, or against the British Government. His counsel to all was to take example from himself, and stand firm to the British cause. The political agent accredited to the court of Udaypúr, Major Showers, was paying an official visit to the

* In Tod, vol. ii. p. 770, this treaty is given with the date of 6th January, 1815. Similar treaties were concluded soon after with the states of Jaisalmír, Jaypúr, Koṭah, and Bundí.

Governor-general's agent at Ábú on the 18th of May 1857, when the news of the mutinies at Mírat and Dihlí reached him. He immediately returned to Udaypúr, and intended to ride straight into the capital, waiving the ceremony of a state reception. But the Mahárání, with thoughtful consideration, suggested that to dispense with a public reception at so critical a juncture might be construed into a slight on the part of the Mahárání, and thus endanger the agent's life. The confidential officer was therefore sent to meet Major Showers, and inform him of this view, and H.H. came out with more than usual state to meet the British representative. As Udaypúr was then filled with fanatical Muḥammadans and others, the Mahárání proposed that Major Showers should reside in the Water Palace in one of the islands, where he would have been quite safe. But this offer being declined, four of the chiefs, who were in personal attendance on the Mahárání, were sent to reside at the Residency with their retainers, so as to defend the British representative in case of an attack.

Just at this time news arrived of the mutiny of the powerful native brigade at Nímach. This event occasioned a violent excitement at Udaypúr, and the danger was so great that the Mahárání thought it best to meet Major Showers as he was taking his evening ride round the lake. The Mahárání and his suite crossed the water in boats, and held an anxious conversation with Major Showers on the alarming state of the country. The Mahárání said he had been advised to concentrate his troops within the fortified gates of the Udaypúr valley. This would have been a safe plan for the Rání, but would have been very disadvantageous to the English, and it was therefore discarded, as it would have ensured the destruction of the refugees from Nímach, 40 in number, who were then beleaguered by the mutinous cavalry at the small fort of Dungla, to which they had escaped. The first object was to rescue these fugitives, and the Mahárání despatched his chief minister, and the highest noble at his court, the Ráo of Bedlá, with a select party of his own body-guard to accompany Major Showers and bring off the refugees. Accordingly Major Showers and the Udaypúr cavalry rode straight to Dungla, a distance of fifty miles, and found the British fugitives in dreadful distress, and destitute of everything. Cholera had broken out among them, and one of them, Lieut. Davenport, was dying. However by the exertion of the Rání's officers, the whole party were conveyed safely to Udaypúr, and placed in the Water Palace, where clothing and provisions of every kind were supplied to them. Then, after a sufficient rest, they were sent to distant stations, escorted by strong bodies of the Udaypúr troops. The Mahárání's soldiers also held Nímabakher, an important fort commanding the high road to Naṣírábád. Indeed the Government despatches to Dihli were forwarded through the Udaypúr territory escorted by detachments of cavalry, and that was the only route by which a communication was kept open. This, of course, entailed great expense on the Mahárání.

When the mutinies had been suppressed, the Mahárání celebrated the accession of Her Majesty to the Imperial throne of India with public rejoicings on a scale of splendour which had never been surpassed. This great and loyal prince then addressed a congratulatory letter to Her Majesty, to which the following reply was given: "During the recent disastrous period of the military insurrection in Upper India, the Queen relied with confidence on the unshaken fidelity with which your Highness and the other princely representatives of the ancient houses of Rájpútáná had adhered to your engagements with the British Government; and Her Majesty observed, with the highest gratification, the support which you gave to her armies, the assistance which you rendered to her subjects, and the tranquillity which you maintained throughout your own extensive dominions.

"It is in such times that the quality of friendships is best tested, and Her Majesty commands me to assure you that the proofs which your Highness has afforded of loyalty and devotion to the British Crown will ever be held by Her Majesty in grateful remembrance."

The liberality of Shambhu Siṅh, the successor of Surúp Siṅh, during the distress in Rájpútáná in 1869 was much applauded by the English Government, and he was decorated with the Grand Cross of the Star of India. He died on the 7th of October 1874, aged only 27, and was succeeded by his first cousin, the present Rání, H. H. Sajjan Siṅh, who is now 23 years of age, and has received the Grand Cross of the Star of India, and is entitled to a salute of 21 guns.

Colonel Tod, the first British Agent in Rájpútáná, did much to restore prosperity in that then almost ruined country. He induced the nobles of Mewár to give back to the Rání the lands they had acquired by usurpation or gift, during the previous half century; and to perform personal service at Udaypúr with the quota of troops prescribed by ancient custom, as well as to give up the revenues they had wrested from the State. The Rání on his part, pledged himself to maintain the ancient privileges of his feudatories, and not to attach their lands without just cause. This agreement is still highly esteemed by the chiefs, and is well known as Tod's Ḳaulnámah, or Contract.

The Mers and Bhíls persisted in plundering the villages near them, and in March 1819 a British detachment marched into the country of the freebooters, and occupied Yak and Lalúa; but in November 1820 the British superintendent of Yak was killed, and the English troops driven out. A force then marched from Naṣírábád against the rebels, and stormed their strongholds of Athun and Birár, killing the Khan and 200 of his followers, so that in January 1821, the whole tract was subdued. A corps of Mers was then raised, and under the able management of Colonel Hall and Colonel Dixon, the freebooters of Merwárá were changed into peaceable cultivators. In the same way the Mínás of Jhájpúr were reclaimed, and their country was made over to the British. The Bhíls were less docile, and even to the present day continue to give trouble. In February 1826 they destroyed all the detachments of the Rání's troops in the hills, killing 250 men, and surrounding Kherwárá, which had a garrison of 1,000 soldiers. Captain Black, the Assistant Political Agent, proceeded with 152 cavalry, and 1475 infantry against these insurgents, but his troops were raw levies, and he was obliged to call in the aid of a Bombay regiment, the 1st Grenadiers. These were attacked by the Bhíls, who carried off their baggage and ammunition, and reduced them to a wretched plight. Captain Black, however, persevered and did good service, but died before he could be reinforced by a column of about 2,000 men under Colonel Burgh, which was marching to his assistance. Even this force failed to quiet the country, and on one occasion 18 Sipáhís of the 21st Bombay N. T. were attacked at Mount Ábú, and nearly all killed or wounded. The Ráo of Jurah was implicated in this outrage, and in 1838 three regiments under Colonel Skardon marched from Nímach to meet a column under James Outram, and co-operate in reducing the insurgents and annexing the district of Jurah, which was given to Udaypúr. A Bhíl corps of 1000 men was then raised, and this measure put an end to the forays into Gujarát, and the neighbouring states, and gave greater security to life and property in the hills of Mewár.

In 1847 the outlawed Rájpút chief, Ṭhákur Jawáhir Singh, of Sikar, with a strong body of followers attacked the fortified jail of

Agra. That city was then the seat of Government of the N.W. Provinces, and a Brigade of troops was stationed at it. The object of the attack was to liberate Ḍúngar Singh, one of the chief followers of Jawáhir Singh, and this object was accomplished. Shortly afterwards, the Government Treasury at Naṣírábád, a strong military station, was plundered by the outlaws, and the guards were sabred.

On this the Government ordered a strong force to take the field against the rebels, but Colonel Sutherland, the chief political authority, thought it would be better that the troops of the Rájpút princes, directed by a single British officer of the political staff, should be entrusted with the operations against Jawáhir Singh. Lieutenant C. L. Showers, now Major-General Showers, was appointed to command the Rájpút troops on this occasion. This officer organized a camel train to convey water, and pursued the rebel chief into the heart of the great western desert. There in his supposed inaccessible retreat, Lieutenant Showers attacked and defeated Jawáhir Singh, and captured him with all his principal followers. They were imprisoned and remained in confinement for seven years.

On the 20th of August, 1847, the Secretary to the Government of India, in acknowledging the receipt of a despatch from Captain Showers, reporting the apprehension, by a party of Bíkánír cavalry, under his command, of Jawáhir Singh and seven of his followers said, "I am desired to express the Governor-General's satisfaction at the successful result of your operations, and to convey to you his Lordship's acknowledgments for the zeal and activity displayed by you on this occasion. The Governor-General has learned with much gratification the hearty co-operation afforded to you by the Mahárájáh, of Bíkánír, in placing the resources of his state at your disposal, and his Lordship considers that the energy and fidelity of H.H.'s troops under your command is deserving of high commendation."

Thus a formidable insurrection, led by a chief of great gallantry, was entirely suppressed in a very short time by the troops of the Rájpút princes, without any assistance from the British Government except the appointment of a skilful officer to command them.

The Nímach and Naṣírábád railway, which is now finished, passes 1¼ mile to the west of Chitoṛ, so that that interesting place is now accessible to travellers. The road from it and from the high road crosses the Gambhari River by a massive old bridge of grey limestone with ten arches all pointed except the sixth from the west bank which is semi-circular. Formerly, there were arched gateways, and towers at either end, but these have disappeared. There are inscriptions on the bridge which ought to be translated. This bridge is thought to have been erected about 1,290 A.D., by Khiẓr Khán, son of 'Aláu'd dín, who called Chitoṛ Khiẓrábád. Close to the lower gate of the principal entrance to the fort is the Talehti or lower town of Chitoṛ. The ascent begins from the south-east angle of the town, and continues for nearly a mile to the upper gate. There are two zigzag bends and in the three portions thus formed there are seven gates, but one has only the basement left. The gate at the foot of the hill is called Padal Pol, or Patwan Pol, and from this the first part of the ascent runs north for 1,050 yards, passing through the Bhairo Pol, which is nearly obliterated, and the Hanumán Pol to the first bend. Here the second part of the ascent begins. It is 235 yards long and turning south passes through the Gaṇesh Pol to the Jorla Pol, just before the second bend. Here the third part of the ascent begins, which is 280 yards long. It turns to the north, and directly after the bend passes through the Lakṣhmaṇ Pol to the upper or main gate called the Rám Pol.

Just outside the lowest gate is a small square platform with an upright stone which marks the spot where Bágh Siṅh, the chief of Deolia Pratáp Gaṛh, was killed when Bahádur Sháh besieged Chitoṛ, in 1535 A.D. A short way up the ascent a footpath on the right leads to a cascade. Between the Bhairo and Hanumán gates, there are two platforms with upright stones. These platforms are covered with domes supported on pillars. Here the renowned Jaymall of Bednor, and his clansman, Kalla, were killed, in Akbar's siege in 1568. Kalla carried his wounded chief down to have a last blow at the enemy, and die fighting. His dome has four pillars, and Jaymall's six. Higher up, within the Rám gate, is a dome to Patta, the other famous champion of Chitoṛ. Higher still on the height above, near the temple of Annpúrṇa Deví, is a dome to Raghudeva, the semi-deified son of Ráná Láka. In the second part of the ascent, just beyond the Gaṇesh Pol, in the stone parapet on the right, is an inscribed stone, 1¾ feet high by 1¼ broad, with an old inscription which ought to have been translated. In the upper part of the third portion of the ascent is a bastion with an old dismounted gun. Opposite the great gate is a pillared hall with an inscription dated 1482 A.D. From this a fine view is obtained. Outside the Rám Pol are several inscriptions, some of which bear the name of Banbír, who was regent in 1539, others are dated 1776 and 1777. The Rám Pol is a large and handsome gate crowned with a Hindú quasi arch of horizontal overlapping courses. Inside the gate is a guard-room on square, slightly tapering, antique pillars. Beyond this a new and wide road has been opened, but the old road goes straight east for fifty paces, and here, facing the gate, there is a steep rise of the hill, and at its foot a platform with an erect stone which marks where Patta fell. Tod says he was only sixteen, but he left two sons, from one of whom the present Ráo of Arnet is descended. At this platform the old road divides into three, by which more of the nooks and corners of the fort will be seen than by the new road, but this latter passes the principal buildings, and affords the most commanding views. Turning to the left, it runs north, between the parapet and the Kukreshwar Kund or Reservoir, then beneath Ratna Siṅh's palace, now called, from a later occupant, the Mahall of Hingal Aháriyá, and then ascends the high ground to the summit of the hill, within and above the fortifications. On the eastern brow of the hill is an old Jain tower. A few Jain temples, the palace of Ratna, and the tank and water palace of his queen Padmaní, are the only buildings that the Muslims left undestroyed. The Jain tower is called the lesser Kírttam, which is a corruption of the word Kírttí Stambh or Tower of Fame. Fergusson says that this tower, which is called Shrí Allat from Ráná Allují, is one of the most interesting monuments of the great age of Jaina architecture, which extended down to 1300 A.D. It is a singularly elegant specimen of its class, about eighty feet high, and adorned with sculptures and mouldings from the base to the summit. An inscription once existed at its base which gave the date A.D. 896. It was dedicated to Ádiníath, the first of the Tírthankars. The tower is seven storeys, with an internal staircase. The top storey is open, and its roof, which is supported on pillars, has been much damaged by lightning.

Passing south, the drive leads to a temple of the blue-throated Mahádeo, said to be very old, but with a resident priest. Close to this is the Sun gate, which is the eastern entrance of the fort. Just inside is a platform which marks where the Ráo of Salúmbra was killed in Akbar's siege. A little further the road passes the carved stone temple of Sarmiddheshwar Mahádeo, and then runs by the Bhím Láṭ Reservoir to the Ráj Tila, or State Hill, where are the ruins of the palace of Chitrang Morí, a prince of the Puár dynasty, which reigned before 728 A.D. Here is a magnificent view. South of this the drive turns to the west, to the embankment of the Morí tank. There is a ruined temple a little south of the Ráj

Tila and thence to the great southern bastion is three-quarters of a mile, over ground easy for walking or riding but not for driving. The bastion overlooks the semi-detached hill of Chitoria, and on the platform is an old gun twelve feet long, with a bore of six inches. Here was a sally-port which has been walled up. Returning to the drive where it leaves the Morí tank, it runs north to a small inclosure with a cell in the centre called the Bhaksi or Jail, said to have been built by Prithí Ráj for state prisoners. Beyond this, on the right, is the Chaugan or Parade, and then the tank of Queen Padmaní and other tanks. On the western ridge are the palaces of the Rámpúra and Salúmbar chiefs, and the temple of Káliká Mátá, said to be more than 1,000 years old. Then come the ruined palaces of Patta and Jaymall. After this the view opens out beautifully. Here a semi-circular valley is seen, with the elephant reservoir close to the cliff, and a background of green trees, out of which the Jay-Stambh, or Tower of Victory, rises magnificently. This was erected to commemorate the victory of Ráná Kumbho over Sultán Mahmúd of Málwa in 1439. It is like that of Trajan, but in infinitely better taste as an architectural object. It has nine storeys distinctly marked on the exterior; a stair in the centre leads to the two upper storeys which are open. It is thirty feet wide at base and 120 high, and is entirely covered with architectural ornaments and sculptures. The top dome was struck by lightning some time after Mr. Fergusson saw it in 1839, and a new dome was built by Surúp Sinh. In the top storey are two slabs with long inscriptions. On the road, at the corner of the tower is a small square pillar recording a *Satí* in 1468 A.D. Turning back a little from the tower to the south-west, the Mahá Satí is reached, a small wooded terrace, where before the founding of Udaypúr the Ránás were burnt. Below the Mahá Satí are the Gaumukhí springs and reservoir, the Cow mouth carvings from which the springs are called have been mutilated. A subterranean passage is said to exist to the Ráná's Palace, connected with underground chambers where the women were burned in the Johar at Áláu'd dín's siege. In the same direction, south-west of the tower, is a stone temple to Mahádeo, built by Ráná Mokal. In the back wall of the adytum is a huge carved head. There are two inscribed slabs, one of 1429, and the other much older. A little to the north is a gateway, on the west side of which is a slab with a long inscription which ought to be translated, dated 1275. There are some other buildings, but these are the principal.

Udaypúr is still only to be reached by a drive of some fifty miles from the railway. A sufficient account of it has already been given.

NOTE.

Dr. Stratton, Resident at Udaypúr, has furnished the following historical memoranda supplied by Kavi Ráj Shámaldás:—

When Shiláditya was killed in the Fort of Vairáț, his queen had gone on a pilgrimage to Ambiká of Arás, and was thus saved, and lived for five months protected by a Nágar Bráhman of Sidhpúr Pátan named Ráwal Harká. She was then delivered of a son named Keshawáditya, and became a Satí. The wife of Ráwal Harká brought up her child, and saved him from his enemies by giving out that he belonged to her family. His son, Nágáditya, founded the village of Nágdá, which is added as a second name to that of Sísodia. His son's name was Bhogáditya, not Bhágáditya as in the pedigree. He repaired the Indra Táranan Lake at Eklinga, and called it Bhogálá after his own name, a word which has been corrupted into Bhodálá. His son, Deváditya, founded the village of Delwada. His son, Ásh– Áśháditya, founded Aháḍ, two miles to the east of Udaypúr, whence the Sísodias took the name Ahádá or Ahárya. He constructed a tank at Aháḍ, called Gangodbhás, corrupted to Gangobha. His grandson, Graháditya, founded Ghásá, where he was killed. His son, Báshpa or Bápá, was brought up in the house of Váshishța, a Bráhman of the family of Ráwal Harká.

Rulers of the Sísodias from Bápá to the present day:—

1. Ráwal Bápá, or Váshpa Ráwal, took Chitoṛ.
2. Ráwal Khumán.
3. Ráwal Govind.
4. Ráwal Mahendra.
5. Ráwal Allú.
6. Ráwal Singha.
7. Ráwal Sanatkumár.
8. Ráwal Shálivâhan.
9. Ráwal Narváhan.
10. Ráwal Ambá Prasád.
11. Ráwal Kírtivarm.
12. Ráwal Narvarm.
13. Ráwal Narvai.
14. Ráwal Uttam.
15. Ráwal Bhairav.
16. Ráwal Karṇáditya.
17. Ráwal Bhávsingh.
18. Ráwal Gátra Singh.
19. Ráwal Hańsráj.
20. Ráwal Jagráj.
21. Ráwal Bairaḍ.
22. Ráwal Bairi Singh.
23. Ráwal Țej Singh.
24. Ráwal Samar Singh, who married the sister of Prithíráj, Rájá of Dihlí, and was killed in the last battle with Shahábu'd dín. In the *Prithíráj Rása* of Chand it is said that Samar Singh was taken prisoner in S. 1158, Shrávan Sudh 5; but in the Muslim histories the date given is 1249.
25. Ráwal Ratna Singh.
26. Ráwal Karaṇ Singh.
27. *Ráṇá* Ráhap, who first took the title of Ráṇá. His elder brother, Máhap, was passed over by his father.
28. Ráṇá Narpati.
29. Ráṇá Dinkaraṇ.
30. Ráṇá Jashkaraṇ.
31. Ráṇá Nágpál.
32. Ráṇá Púrṇpál.
33. Ráṇá Prithvípál.
34. Ráṇá Bhavan Singh.
35. Ráṇá Bhím Singh.
36. Ráṇá Jay Singh.
37. Ráṇá Goḍha Lakshmaṇ Singh. He was killed by 'Aláu'd dín, who wished to have Padmaní, the wife of Ratna S., younger brother of the Ráṇá. His twelve sons were all killed in succession after assuming the crown.
38. Ráṇá Ari Singh } brothers.
39. Ráṇá Ajay S. }
40. Ráṇá Hammír S., son of Ari S.
41. Ráṇá Kshatr S.
42. Ráṇá Lákhá or Laksha.
43. Ráṇá Mokal, who had eight elder brothers passed over in his favour.
44. Ráṇá Kunbhá or Kunbhakaraṇ.
45. Ráṇá Udá or Uday S.
46. Ráṇá Ráe Mall.
47. Ráṇa Sańgá or Sangrám S., who was defeated by Bábar at Biána.
48. Ráṇá Ratna S.
49. Ráṇá Vikramáditya, in whose time Bahádur Sháh took Chitoṛ.
50. Ráṇa Uday S., in whose time Akbar took Chitoṛ. Uday built Lake Uday Ságur in S. 1619, and founded Udaypúr.
51. Ráṇá Pratáp S.
52. Ráṇá Amara S.
53. Ráṇá Karaṇ S.
54. Ráṇá Jagat S.
55. Ráṇá Ráj S. took Rangí Changí, wife of Aurangzíb prisoner, and defeated Aurangzíb.
56. Ráṇá Jay S. constructed the great Lake of Jay Samudra.
57. Ráṇá Amar S.
58. Ráṇá Sangrám * S. II.
59. Ráná Jagat S. II.
60. Ráṇá Pratáp S.
61. Ráṇá Ráj S. II. had no sons.
62. Ráṇá Ari S.
63. Ráṇá Hammír S. had no son, and was succeeded by his brother (64).
64. Ráṇá Bhím S.† made a treaty with the British in A.D. 1818.
65. Ráṇá Jawán S.‡
66. Ráṇá Sardár S.‡
67. Ráṇa Swarúp S.‡
68. Mahá Ráṇá Shambhú S.‡
69. Mahá Ráṇá Sajjan S., G.C.S.I.

Rulers of Nípál descended from Ráwal Samar Singh, No. 24 in the preceding list:—

1. Mahárájá Kumbha Karaṇ.
2. Mahárájá Agata.
3. Mahárájá Varávarma.
4. Mahárájá Kavivarma.
5. Mahárájá Jashvarma.
6. Mahárájá Udamba Ráe.
7. Mahárájá Bhatț Ráe.
8. Mahárájá Jilha Ráe.
9. Mahárájá Ajal Ráe.
10. Mahárájá Ațal Ráe.
11. Mahárájá Tuthá Ráe.
12. Mahárájá Bhímsi Ráe.
13. Mahárájá Hari Ráe.
14. Mahárájá Bráhmanik Ráe.
15. Mahárájá Manmath Ráe.
16. Mahárájá Bhúpal Khán.
17. Mahárájá Jaiyan Khán.
18. Mahárájá Súraj Khán.
19. Mahárájá Míyán Khán.
20. Mahárájá Vichitra Khán.
21. Mahárájá Ashowan Sháh.
22. Mahárájá Rájendra Sháh.
23. Mahárájá Púrṇa Sháh.
24. Mahárájá Rám Sháh.
25. Mahárájá Jabbar Sháh.
26. Mahárájá Shrí Krishṇ Sháh.
27. Mahárájá Rudra Sháh.
28. Mahárájá Prithvípati Sháh.
29. Mahárájá Narbhúpál Sháh.
30. Mahárájá Prithví Náráyaṇ Sháh.
31. Mahárájá Singh Pratáp Sháh.
32. Mahárájá Ráṇá Bahádur Sháh.
33. M. Girváṇ Yuddha Vikram Sháh.
34. M. Rájeńdra Vikram Sháh.
35. M. Sarendra Vikram Sháh.

Rulers of Ḍúngarpúr descended from Ráwal Shrí Karaṇ S., No. 26 of the Mewár list:—

1. Ráwal Máhap.
2. Ráwal Allú.
3. Ráwal Ḍúngar S.
4. Ráwal Roḍja.
5. Ráwal Someshwar.
6. Ráwal Karma S.
7. Ráwal Kánha Dejí.
8. Ráwal Phatají.
9. Ráwal Gopáldás.
10. Ráwal Shyámdás.
11. Ráwal Gang.
12. Ráwal Uday S.
13. Ráwal Prithvíráj.
14. Ráwal Áshá Karaṇ.
15. Ráwal Sahas Mall.
16. Ráwal Karaṇ S.
17. Ráwal Punjají.
18. Ráwal Girdhardás.
19. Ráwal Jaswant.
20. Ráwal Khumán S.
21. Ráwal Rám S.
22. Ráwal Shiva S.
23. Ráwal Veri Lál.
24. Ráwal Fath S.
25. Ráwal Jaswant S.
26. Ráwal Uday S.

Rulers of Bánswáḍa, descended from Uday S., No. 12 of Ḍúngarpúr list:—

1. Ráwal Jaswant S.
2. Ráwal Pratáp S.
3. Ráwal Kalyán S.
4. Ráwal Agar S.
5. Ráwal Bhanjí.
6. Ráwal Samar S.
7. Ráwal Kushál S.
8. Ráwal Ajab S.
9. Ráwal Bhím S.
10. Ráwal Vishṇu S.
11. Ráwal Prithví S.
12. Ráwal Vijay S.
13. Ráwal Umed S.
14. Ráwal Bhawan S.
15. Ráwal Bahádur S.
16. Lakshman S.

* Hal four sons—(1) Jagat S. II.; (2) Fa h S., who had Bagor; (3) Bágh S., who had Kurjah; (4), Arjun S., who had Sidantí.

† Bhím S. had three sons—(1) Amar S., who died in his father's lifetime; (2) Jawán S.; (3) Umed S., who died in childhood.

‡ Jawán S. had no son, and Sardár S. was adopted from the Bagor family. In like manner Sardár S. Swarúp S., and Shambhú S. had no son, and in each case a son was adopted from the Bagor family.

Rámpúr line, descended from Mahárána Ari S. :—

1. Ráo Chandra S.
2. Ráo Surjan S.
3. Ráo Kham S.
4. Ráo Shiva S.
5. Ráo Haṅsa S.
6. Ráo Achaldás S.
7. Ráo Durgábhan.
8. Ráo Chanda.
9. Ráo Nanga.
10. Ráo Dúda.
11. Ráo Hari S.
12. Ráo Amar S.
13. Ráo Mokham S.
14. Ráo Gopál S.
15. Ráo Ratna S.
16. Ráo Saṅgrám S.
17. Ráo Badan S.
18. Ráo Fath S.
19. Ráo Lakṣhman S.
20. Ráo Bhavání S.
21. Ráo Mokham S.
22. Ráo Nahar S.

Pratápgaṛh line, descended from Ráṇá Mokal, No. 43 of the Mewár line :—

1. Ráwat Kṣhem Karaṇa.
2. Ráwat Súraj Mall.
3. Ráwat Bágho.
4. Ráwat Ráe S.
5. Ráwat Biká.
6. Ráwat Tej Mall.
7. Ráwat Bhawání S.
8. Ráwat Singh.
9. Ráwat Jaswant S.
10. Ráwat Mahá S.
11. Ráwat Hari S.
12. Ráwat Pratáp S., founded Pratápgaṛh.
13. Ráwat Pṛithví S.
14. Ráwat Gopál S.
15. Ráwat Solan S.
16. Ráwat Sawant S.
17. Ráwat Dalpat S.
18. Ráwat Uday S.

Salúmbar line, from Ráṇá Lákhají, No. 42 of the Mewár line :—

1. Ráwat Chanda.
2. Ráwat Kandhal.
3. Ráwat Kishṇdás.
4. Ráwat Jait S.
5. Ráwat Mán S.
6. Ráwat Pṛithví Ráj.
7. Ráwat Raghunáth S.
8. Ráwat Ratna S.
9. Ráwat Kandhal.
10. Ráwat Keshrí S.
11. Ráwat Kuver S.
12. Ráwat Jait S.
13. Ráwat Pahad S.
14. Ráwat Bhím S.
15. Ráwat Bhawání S.
16. Ráwat Padma S.
17. Ráwat Keshrí S.
18. Ráwat Jodh S.

Kanod line, from Ráṇá Lákhá, No. 42 of the Mewár line :—

1. Ráwat Aja.
2. Ráwat Sarangdeo.
3. Ráwat Jaya.
4. Ráwat Narhad.
5. Ráwat Netsi.
6. Ráwat Bhan.
7. Ráwat Jagannáth.
8. Ráwat Mán S.
9. Ráwat Máha S.
10. Ráwat Sarangdeo.
11. Ráwat Pṛithví S.
12. Ráwat Jagat S.
13. Ráwat Zálim S.
14. Ráwat Ajit S.
15. Ráwat Amán S.

Ambet line, from Salúmbar, No. 1 :—

1. Ráwat S.
2. Ráwat Jaya.
3. Ráwat Pata.
4. Ráwat Karna S.
5. Ráwat Mán S.
6. Ráwat Mádhava S.
7. Ráwat Govardhan S.
8. Ráwat Dalíp S.
9. Ráwat Pṛithví S.
10. Ráwat Mán S.
11. Ráwat Fath S.
12. Ráwat Pratáp S.
13. Ráwat Salím S.
14. Ráwat Pṛithví S.
15. Ráwat Chatar S.
16. Ráwat Shivanáth S.

Deogaṛh line, from Ráwat Singhjí, No. 1 of Ambet :—

1. Ráwat Sanga.
2. Ráwat Dúda.
3. Ráwat Íshrídás.
4. Ráwat Hammír S.
5. Ráwat Gokaldás.
6. Ráwat Dwárkádás.
7. Ráwat Saṅgrám S.
8. Ráwat Jaswant S.
9. Ráwat Gokaldás.
10. Ráwat Nahar S.
11. Ráwat Ranjít S.
12. Ráwat Kṛishṇa S.

Begum line, from Ráwat Ratna S., No. 8 of Salúmbar :—

1. Sarái Ráwat Khangár.
2. Sarái Govinddás.
3. Sarái Kálí Megh.
4. Sarái Ráj S.
5. Sarái Mahá S.
6. Sarái Mohkam S.
7. Sarái Anúp S.
8. Sarái Hari S.
9. Sarái Devi S.
10. Sarái Megh S.
11. Sarái Pratáp S.
12. Sarái Anúp S.
13. Sarái Mahá S.
14. Sarái Kishor S.
15. Sarái Mádhava S.
16. Sarái Megh S.

Bhindar line, from Ráṇá Uday S., No. 50 of Mewár line :—

1. Mahárráj Shakti S.
2. Mahárráj Bhána.
3. Mahárráj Púrṇ Mall.
4. Mahárráj Sahal S.
5. Mahárráj Mohkam S.
6. Mahárráj Amar S.
7. Mahárráj Jait S.
8. Mahárráj Urned S.
9. Mahárráj Mohkam S.
10. Mahárráj Zoráwar S.
11. Mahárráj Hammír S.
12. Mahárráj Madan S.

Bansí line, from Shaktí S., No. 1 of the Bhindar line :—

1. Ráwat Achaldás.
2. Ráwat Narhardás.
3. Ráwat Jaswant S.
4. Ráwat Keshrí S.
5. Ráwat Gangdás.
6. Ráwat Hari S.
7. Ráwat Achaldás.
8. Ráwat Kishor S.
9. Ráwat Amar S.
10. Ráwat Ajit S.
11. Ráwat Nahar S.
12. Ráwat Pratáp S.
13. Ráwat Mán S.

Savúr line, from Bhánjí, No. 2 of the Bhindar line :—

1. Ṭhákur Gokaldas.
2. Ṭhákur Jagannáth S.
3. Ṭhákur Sundar S.
4. Ṭhákur Pratáp S.
5. Ṭhákur Ráj S.
6. Ṭhákur Indra S.
7. Ṭhákur Shakti S.
8. Ṭhákur Bhúp S.
9. Ṭhákur Uday S.
10. Ṭhákur Ajit S.
11. Ṭhákur Jaswant S.
12. Ṭhákur Sundardás.
13. Ṭhákur Mádhawa S.

Dariyawáḍ line, from Ráṇá Uday S., No. 50 of Mewár line :—

1. Ráwat Bhúpál.
2. Ráwat Vijay S.
3. Ráwat Bakht S.
4. Ráwat Shakti S.
5. Ráwat Jodh S.
6. Ráwat Sahas Mall.
7. Ráwat Súraj Mall.
8. Ráwat Prán S.
9. Ráwat Ráe S.
10. Ráwat Raghunáth S.
11. Ráwat Bakht S.
12. Ráwat Vijay S.
13. Ráwat Keshrí S.

Sanwod line, from Ráṇá Uday S., No. 50 of Mewár line :—

1. Mahárráj Viramdeo.
2. Mahárráj Bhoj Ráj.
3. Mahárráj Raghunáth S.
4. Mahárráj Devídás.
5. Mahárráj Súraj Mall.
6. Mahárráj Fath S.
7. Mahárráj Budha S.
8. Mahárráj Sabal S.
9. Mahárráj Sáṅgrám S.
10. Mahárráj Sobha S.
11. Mahárráj Jait S.
12. Mahárráj Sobha S.
13. Mahárráj Dolat S.
14. Mahárráj Bhairav S.
15. Mahárráj Girdhari S.
16. Mahárráj Lakṣhman S.
17. Mahárráj Nahar S.

Amírgaṛh line, from Ráṇá Uday S., No. 50 of Mewár line :—

1. Ráwat Kanha.
2. Ráwat Parshurám.
3. Ráwat Rám S.
4. Ráwat Ratna S.
5. Ráwat Bhagwán S.
6. Ráwat Nawal S.
7. Ráwat Jayrámdás.
8. Ráwat Megh S.
9. Ráwat Ráṇá S.
10. Ráwat Dalíl S.
11. Ráwat Jawán S.

Magrop line, from Ráṇá Pratáp S., No. 51 of Mewár line :—

1. Mahárráj Púrṇ Mall.
2. Mahárráj Náth S.
3. Mahárráj Maheshdás.
4. Mahárráj Jaswant S.
5. Mahárráj Ratna S.
6. Mahárráj Bhawání S.
7. Mahárráj Vishṇu S.
8. Mahárráj Birail S.
9. Mahárráj Marjai S.
10. Mahárráj Girvar S.

Baneda line, from Ráṇá Ráj S., No. 55 of Mewár line :—

1. Rájá Bhím S.
2. Rájá Ajab S.
3. Rájá Sultán S.
4. Rájá Sardár S.
5. Rájá Ráe S.
6. Rájá Hammír S.
7. Rájá Bhím S.
8. Rájá Uday S.
9. Rájá Saṅgrám S.
10. Rájá Govind S.

Bagor line, from Ráṇá Sangrám S., No. 58 of Mewár line :—

1. Mahárráj Náth S.
2. Mahárráj Bhím S.
3. Mahárráj Shivdán S.
4. Mahárráj Shio S.
5. Mahárráj Samráth S.
6. Mahárráj Shakti S.

Marjalí line, from Ráṇá Saṅgrám S., No. 58 of Mewár line :—

1. Mahárráj Bágh S.
2. Mahárráj Bhairava S.
3. Mahárráj Dolat S.
4. Mahárráj Anúp S.
5. Mahárráj Súrat S.

Shanrati line, from Saṅgrám S. :—

1. Mahárráj Arjun S.
2. Mahárráj Shiva S.
3. Mahárráj Súraj S.
4. Mahárráj Dal S.
5. Mahárráj Gaj S.

CHAPTER VII.

THE RÁJPÚTS IN KÁTÍAWÁR.

THE migration of Rájpúts into Kátíawár dates from about 1100 B.C. Kṛishṇa, of the Lunar Race, after the great war of the Mahábhárat, is unanimously believed to have moved with his followers into Kátíawár, and passed along the northern coast to the extreme north-western point at Dwárká, where he founded a great city, which is said to have been submerged in the sea. As great earthquakes have taken place in the neighbouring country of Kachh in historical times, it is by no means improbable that a part of the land may have been swallowed up at the time assigned by such a convulsion. About the same period, Rájpúts and Bráhmans made their way along the western coast to the south, where, within four miles of the present town of Víráwal, they built the magnificent temples to Somnáth and the Sun, the remains of which still astonish travellers and attest the primæval date at which they were founded.

On the eastern coast of Kátíawár the noblest race of the Rájpúts, the Children of the Sun, made their appearance in the second century after Christ, and founded Ballabhi and some smaller towns, but were overwhelmed in the sixth century by an irruption of barbarians, to which reference has already been made. From that time till the thirteenth century no fresh immigration of Rájpúts in that direction is recorded. But about 1260 the Gohils, who claimed descent from the great conqueror Shálivâhana, but who, according to Tod, are perhaps of the Solar Race, were expelled by the Ráṭhoṛs from Khergaṛh, on the Lúní river in Márwár, and came to the peninsula. Their chief was Sejakjí,* whose daughter, Wálam Kuṅwar Bá, married the son of the Rá of Júnágaṛh. The Gohils obtained territory by this marriage. The son of Sejakjí, whose name was Ránojí, founded Rámpúr and made it his capital, but was driven out and slain by the Muslims in 1309. His son, Mokherájí, moved south and conquered Úmrálá from the Kolís and made it his capital. He then annexed Goghá, now incorrectly called Gogo, an important harbour about ten miles south of Bhaunagar. His next acquisition was the island of Píram, which he made his stronghold. He was, however, attacked by the troops of the Emperor Muḥammad Tughlak and slain in 1347. He was succeeded by his son Dúngarjí, and he by his son Vijojí, and he by his son Kánojí, whose successor was Sárangjí. This chief was given up to the Muslims by his uncle Rámjí, who usurped the throne for a time. When Sárangjí was restored he took the title of Ráwal. He was succeeded by his son Shevdás in 1445, and he by Jetájí in 1470. In 1500 Rámdásjí came to the throne. He married a lady of the Ráná of Chitoṛ's family, and was wearing his wedding dress, when he was killed in repulsing an attack on Chitoṛ by Sultán Maḥmúd Khiljy of Málwa.

* In this history I follow the excellent statistical account of Bhávnagar or Bhaunagar, by Major J. Watson, whose learning and research are well known.

His son Sartán succeeded in 1535, and was succeeded by his son Visojí in 1570. This chief conquered Síhor and made it his capital, and during his reign Akbar annexed Gujarát to his empire. Dhanojí succeeded in 1600. He was defeated and killed by Lomá Káṭhí in 1619, and his son Ratanjí, who succeeded, was killed the next year by a band of Khúmáns and others, who had attacked a part of the Pálitáná territory. His daughter married the Ráo of Kachh. His son, Harbamjí succeeded and died in 1622. His son Akheráj was kept from the throne till 1636. He received a grant of the fourth part of the revenues of Goghá from the Muslims. He died in 1660, and was succeeded by Ratanjí II., who after a peaceful reign was succeeded by Bhávsinghjí, who was born in 1683, and came to the throne in 1703, and in 1723 founded Bhaunagar, to which place he removed his residence from Síhor, where he had been attacked by the famous Maráṭha chiefs Kantájí Kadam Bánde and Pílájí Gáekwár, whom he had repulsed with great difficulty.

In 1732 Suhráb Khán, the governor of Súrat, was driven out, and took refuge at Bhaunagar, where he regained some power, and was made deputy Faujdár of Sorath, but was defeated and killed in 1735 by the deputy viceroy of Aḥmadábád. Through his friendship with Suhráb, Bhávsinghjí had acquired increased power, and in 1739 he made a treaty with the Sídí of Súrat, by which goods from Bhaunagar entered that port free. In 1758 the Maráṭhas took Aḥmadábád and Goghá fell to the share of the Peshwá. Next year the English took Súrat, and in 1760 Bhávsinghjí made a treaty of alliance with them. He died in 1764, and Major Watson says of him "few chiefs in India have accomplished more than he did during his long life, and few have displayed such a happy mixture of caution and audacity."

Akheráj II. succeeded in 1764. He assisted the Peshwá in expelling Mumin Khán from Goghá, and was rewarded by a remission of tribute. In 1771 the British Government made a treaty with the Núwáb of Khambáyat, by which he pledged himself not to attack the possessions of Akheráj. In the same year he assisted the English in driving out the Kolí pirates from Talájá, a town on the river Shatranjí, about twenty-five miles south of Bhaunagar. The English offered Talájá to Akheráj, but he declined the gift. The same year Akheráj received and protected Raghunáth Ráo Peshwá at the request of the British, and sent him to Bombay in one of his own vessels. He died in 1772, and was succeeded by his son Wakht Singh, called Átábhái, who was then twenty-four years old. With the sanction of the British he took Talájá after some fighting. At this time there were great troubles in Káṭíawár, and the Kaṭís, Játs, and Kolís ravaged the whole

province. Wakht Singh defeated the Káṭís, and in 1781 took Jhánjhmír from Hamir Khasia. In 1784 he marched with 15,000 men against Mahúwá, a town near the sea coast, about fifty miles south of Bhaunagar, the inhabitants of which had been guilty of numerous piracies. The pirate chiefs Jasá and Hamir Khasia fought gallantly for six days, but on the seventh the walls were breached, and Wakht Singh's Arab troops stormed the place. The English Government congratulated Wakht Singh on his successes against the pirates.

In 1790 Wakht Singh still further extended his conquests, and took Kúndlá from the Khúmáns, after severe fighting. This town is about sixty miles to the south-west of Bhaunagar. The Khúmáns fled to Mitiálá, about twelve miles to the south of Kundla, but Wakht Singh followed and expelled them, and on their obtaining reinforcements from Júnágaṛh, again followed and defeated them. However, the whole Kaṭi race collected their forces at Chital, which is about twenty miles to the west of the possessions of Bhaunagar. Here they were besieged by Wakht Singh who stormed the town in 1793. In this year Wakht Singh, also, extended his territory to the north, and annexed the parganah of Botád. In 1794 the Káṭís, under Únadjí Gohil, who was reigning at Pálitáná, marched in force to conquer Síhor, but were defeated with great loss by Wakht Singh. In 1795 Shivrám Gárdí came to levy tribute for the Gáekwáṛ, which Wakht Singh refused to pay, and a battle at Loliáná ensued, which lasted three days, when Shivrám marched off without levying the tribute. A war now ensued with Hámid Khán, Núwáb of Júnágaṛh, and a battle was fought in 1796 with heavy loss on both sides, after which a peace was arranged. In 1797 Wakht Singh restored Chital to the Káṭís. The treaty of Bassín in 1802 gave the English paramount influence in Gujarát. In 1805 Bábájí Apájí, an officer of the Gáekwáṛ, marched with a large army to Bhaunagar and forced Wakht Singh to pay tribute. In 1817 the Peshwá ceded all his rights in Káṭíawár to the British, and in 1822 the Núwáb of Júnágaṛh delegated to them the collection of the tax due to him.

Meantime Wakht Singh died in 1816, and was succeeded by his son Waje Singh. In 1821-23 24 the Káṭís plundered the territory of Bhaunagar, and several of their leaders were killed by the troops of that State. In 1825 there was a famine in Káṭíawár, but Waje Singh sent eleven ships to purchase grain, and with these supplies greatly alleviated the distress in his own territories. In 1826 the Káṭis made a desperate inroad into Bhaunagar territory, but were pursued by Waje Singh, and many of them were killed. In 1829 peace was concluded with the Káṭís, who surrendered territory, and agreed to do military service. In 1836 Sádúl Khasia of Monpúr became a chief of banditti, and plundered several villages, always taking refuge in the forest called the Gir. In 1840 he was captured and imprisoned for ten years in the Ahmadábád jail, and all his villages except Monpúr were taken from him. Waje Singh died in 1852, and was succeeded by his grandson Akheráj, who died in 1854, and was succeeded by his brother Jaswant Singh, who in 1867 was made a K.C.S.I. in acknowledgment of his excellent administration. He died on the 11th of April, 1870, and was succeeded by his son Takht Singh, the present chief, who has been brought up at the Rájkumár College. On January 1st, 1877, he was present at the Imperial Assemblage at Dihlí, and received a banner from the Viceroy, and his salute was increased from eleven to fifteen guns. No prince has been more famous for his munificent acts. A great part of the building and endowment of the Rájkumár College is due to him, and he built entirely at his own expense the Ḳaiṣar i Hind bridge which crosses the river at Rájkoṭ, and the railway between that town and Bhaunagar has been constructed entirely at his cost.

Wadhwán.

The next Rájpút State in geographical order is that of Wadhwán, which is in Jháláwar, the northern district of the province of Káṭíawár. It has a total area of 300 square miles and a population of 50,000, with a revenue of 35,000*l.* Although there are no historical records earlier than A.D. 1604, the town of Wadhwán is very old, and there are inscriptions of the twelfth, thirteenth, fourteenth, and fifteenth centuries. In 1604 Pṛithí Ráj, eldest son of Ráj Chandra Siṅh of Halwad, quarrelled with his father, left Halwad, and established a separate State of which he made Wadhwán the capital. He was succeeded by his elder son Sartánjí, and his younger son Rájájí founded the chiefdom of Wánkáner. Sartánjí's son Bháo Siṅh, owing to family dissensions, was taken by his mother to Íḍar, where her father was Rájá. Bháo Siṅh married the daughter of the Rájá of Sávargaṛh in Rájpútáná. His son Mádhú Siṅh was a soldier of distinction and served the States of Búndí and Koṭah with such success as to obtain from them a large grant of territory, where he founded the city of Jhálápatan. In 1707 his sons Arjun and Abhay returned to Wadhwán, where Arjun settled, ridding himself of Bhagat Siṅh, the grandson of Rájájí, while Abhay founded a new principality at Chúrá.

Arjun's son Sabal Siṅh took Ranpúr, which belonged to Dámají Gáekwár, who marched against him with a large force and made him prisoner. Just then Dámájí received the news of the birth of a son, whom he called Fatḥ Siṅh in honour of his victory. Arjun died in 1739, when Sabal Siṅh was released at the prayer of the people of Wadhwán, and succeeded his father. Sabal died in 1765, and was succeeded by his eldest son Chandra Siṅh, who died in 1778 and was succeeded by his only son Pṛithí Ráj, who successfully defended himself against the united forces of Drángdrá, Baroda, Limrí and Chúrá. Pṛithí Ráj died in 1806 and was succeeded by his only son Jálam Siṅh, who was then only fifteen months old. His mother Báí Ráj governed for him. Jálam died in 1827, and was succeeded by his only son Ráj Siṅh, then thirteen months old. His grandmother Báí Ráj governed, but was expelled for a time by Bájí Ráj, mother of Ráj Siṅh. Báí Ráj, however, obtained assistance from Drángdrá and Rájkoṭ, and recovered Wadhwán, and governed till her death in 1851. Ráj Siṅh died in 1875, when he was succeeded by his grandson Dájí Ráj, who was educated at the Rájkumár College at Rájkoṭ. The honour of a salute of nine guns was conferred on him by the Empress of India in 1877. He pays a tribute of 2,869*l.* to the British Government and to the Núwáb of Júnágaṛh. There is a very ancient temple at Wadhwán to Ránik Deví, who was betrothed to Siddh Rájá, but carried off by Khengár II., who reigned probably about A.D. 1107 at Júnágaṛh. She performed *sati* at Wadhwán, and the history shows that the Chuḍásámá Rájpúts of the Lunar Race had conquered this district many centuries before the Jhálás.

Limrí.

The Chief of Limrí, which State adjoins that of Wadhwán, is also a Jhálá Rájpút. Limrí is a second class State, with an area of 280 square miles, and a population of about 46,000. The present Chief's name and titles are Thákur Ṣáhib Jaswant Siṅhjí Fatḥ Siṅhjí. He was educated at the Rájkumár College and on the 1st of February, 1879, when he attained his majority, assumed the government. His revenue is 20,000*l.*, of which he pays 3,048*l.* as tribute to the British Government.

Halwad Drángdrá.

The next Jhálá State is that of Drángdrá, which is sometimes called Halwad Drángdrá, as Halwad was its first capital in

Káṭiawáṛ. The Rájá is forty-five years of age, and his name is Mán Siṅh. His State is one of four of the first class and he is entitled to a salute of eleven guns. The States of Limrí, Wadhwán, Chúṛá, Sayla, and Thán Laktár are all offshoots from his house, which is very noble and of great antiquity. The Wánkáner family claim to be descended from an elder branch of the same house.

Morví.

The Ṭhákur Ṣáḥib Wághjí, chief of Morví, is a Járejá Rájpút of the same family as that of the Ráo of Kachh. He was born in 1859 and succeeded his father on the 7th of Febuary, 1870. He was present at the Viceroy's Court held by Lord Northbrook in Bombay, 1872, and paid his respects to the Prince of Wales there in 1875. He was also present at the Imperial Assemblage at Dihlí on the 1st of January, 1877, and was declared entitled to a salute of eleven guns. The State of Morví is situated in the district of Machhu Kánṭhá. It has an area of 1062 square miles, and a population of 90,616. The revenue is 75,844*l.* and the tribute paid to the British Government is 5,847*l.* This State was placed in the first class by Colonel Walker, but in the second by Colonel Keating.

The capital town of Morví is on the Machhu river, and it contains a population of about 12,000. It stood originally on the other side of the river and was built by Rájá Mándhaj in about A.D. 750, but was conquered by Muḥammad Ghorí, and removed to its present site in A.D. 1177. Morví was for a considerable period governed by the Ráos of Kachh, but in the reign of Raydhanjí, a force from Ahmadábád attacked Morví. Ráo Raydhanjí desired his sons to drive back the enemy, but his second son Rawájí alone undertook that duty. His eldest brother Nonghanjí resigned the throne of Kachh to him, but he reigned for a very short time, and was succeeded by his younger brother Prágjí, who is said by the Morví chroniclers to have murdered him. His son Káyájí was conveyed by his mother from Bhuj to Morví, of which district he become ruler, as, also, of the district of Adhoi Prágna in Kachh. He died in A.D. 1734 and was succeeded by his second son Abyaji who died in 1740, and was succeeded by his son Rawájí, and he by his second son Wághjí, who commenced to reign in 1764. Hammirjí, who came next, reigned for five years, and died without issue. He was succeeded by his younger brother Jihájí, in 1785.

This chief reduced the plundering tribes in Wághar and Mallia and was very serviceable to Colonel Walker and Captain McMurdo. Colonel Walker says in his report of the 11th of November, 1807, "It was evident that the example of Morví would produce an extensive influence in guiding the conduct of other Bhumias, and that the success or failure of the first trial would determine our future progress. These circumstances gave a degree of weight and consideration to Morví, which the amount of its revenue would not otherwise have conferred." Jihájí died in 1829, and was succeeded by his son Pṛithí Ráj, who reigned till 1846, when he died and was succeeded by his son Rawájí, who died in 1870. The present chief then succeeded.

Rájkoṭ.

The chief of Rájkoṭ is descended from Jám Vibhojí, younger brother of Jám Lákhají, and is therefore a Rájpút of the Yádava tribe and of the Lunar Race. When Vibhojí left Nawánagar, he received the Jágír of Káláwaḍ, but having, with the assistance of the Jám, conquered Rájkoṭ, Kúnaḍ, Chibhḍá, and Sardhár, he gave back Káláwaḍ to the Jám. Vibhojí generally lived with the Wághelás, who had displeased the Emperor of Dihlí. When Vibhojí visited that capital, he obtained a grant of the Sardhár Estate comprising 700 villages. He concealed this fact for some time, but at last he invited all the Wághelás to a feast at Chibhḍá, and when they were intoxicated, slew them. He thus acquired Sardhár, and then conquered Rájkoṭ from a Sindhí chief.

Vibhojí was succeeded by his son Mehramánjí, who gave the districts of Bhádla, Jasdán, and others to the Káṭís. He had two sons, Kumbhají and Saibjí, of whom the younger Saibjí obtained the throne of Rájkoṭ, and, according to the local historians, it was he who gave Káláwaḍ back to Nawánagar. Mehramánjí died about 1655, and soon after that time Kumbhají obtained Gondal from the Núwáb of Júnágaṛh. Saibjí was succeeded by his son Bámaniyají. In 1683, Báḳir Khán, the adopted son of 'Aẓim Khán, a high official under the Emperor of Dihlí, was sent with a large force to Sardhár. Bámaniyají procured assistance from Purbandar, and defeated and killed Báḳir Khán near Rájkoṭ in 1687. The place where he fell is still called Bákir Ghuná. Bámaniyají died in 1694, and was succeeded by his son Mehramánjí II., who in like manner was succeeded by Bábájí.

During this reign the Káṭí chiefs Lákhá and Bhím took Sardhár, but were driven out by Bábájí assisted by Tejmall of Ardhoi, for which the latter was granted some territory in Sardhár. Bábájí left four sons, of whom the eldest Bawájí obtained the throne. No event of his reign is recorded. He had five sons, and the eldest, Mehramánji III., succeeded him. He was a poet, and composed a celebrated work called the Pravin Ságar in 1782, in the Braj language. Mehramánjí III. died in 1794, leaving two sons, of whom the elder, Bábájí, obtained the throne. He died in 1825, and was succeeded by his son Surají, who died in 1843, and was succeeded by Mehramánjí IV. He died on the 27th of October, 1862, and was succeeded by the present Ṭhákur Bawájí Ráj. This chief was educated at the Rájkumár College, and afterwards travelled in Upper India, under the supervision of Captain Nutt. He is acknowledged to be an excellent administrator. His State has an area of 479 square miles, and a population of 36,770, with a revenue of 17,110*l.*, of which he pays a tribute of 2,132*l.* to the British Government.

Jámnagar, or Nawánagar.

About forty-five miles from Rájkoṭ, to the west-north-west, is the town of Nawánagar, a flourishing sea-port on the Gulf of Kachh. It is four miles in circuit, and has a large trade, and a population of 39,734. This is the capital of the Jám of Nawánagar, Shrí Vibhojí chief of the Járejás in Káṭiawáṛ. Nawánagar is a first-class State and has an area of 3,395 square miles, and a population of about 300,000. The estimated gross revenue is 181,960*l.*, and out of this a tribute of 12,000*l.* is paid.

The Jám belongs to the great Yádava branch of the Lunar Race, of which the principal subdivisions are—"(1) the Bháṭhís of Jaisalmír, (2) the Chúḍásamás of Sauráṣhṭra, and (3) the Járejás or Jáḍejás of Kachh and Káṭiawáṛ." The branch from which the Chúḍásamás and Járejás are descended, was originally called Samá, and ruled at Ṭhaṭhá in Sindh. The Chúḍásamás first entered Sauráṣhṭra, and after them the Járejás acquired the sovereignty of Kachh. After the arrival of the Chúḍásamás, the Jetwás entered Sauráṣhṭra from the north, and fixed themselves at Morví and Nágnah Bandar, now Nawánagar. The next incursion was that of the Deda branch of the Járejás, under Jám Hálá, who conquered the greater part of the Jetwá territory. In 1535-37 Jám Ráwal conquered some additional territory from the Jetwás, and in 1540 founded Nawánagar. As he was a descendant of Jám Hálá, the whole country was called Háláwár, now contracted to Hálár. Jám Ráwal defeated the Jetwá and Wálá Rájpúts, who were combined with the Káṭís and Wádhels at the village of Mithoi and took the large district of Bakotá. His brother Hardholjí conquered Dhrol and retained it. Another brother,

Ráwají, acquired Khambhálidá, and a fourth brother, Modjí, secured Khandhera.

Ráwal was succeeded by his second son, Vibhojí, in 1562, who reigned till 1569, when he was succeeded by his eldest son, Satarsál, or Satájí. This Jám was permitted by Muzaffar, the Sultán of Gujarát, to coin Korís, called by Muslim writers Mahmúdís. In about 1577 he assisted Amín Khán, then ruling at Júnágarh, against the Ahmadábád forces. For this assistance the Jám was rewarded by the *tapás* * of Jodhpúr, Bhod, and Chúr. In 1591, the Jám joined his army to that of Muzaffar, and suffered a disastrous defeat by the troops of the Viceroy of Ahmadábád at Bhúchar Morí. The Jám's son Ajojí, and his minister, Jasár Ládak, were slain. The Mughul troops then pillaged Nawánagar, and from this date Nawánagar was enrolled among the tributaries of the Empire.

Jám Satají died in 1608, and was succeeded by his second son, Jasojí. His third son, Vibhojí, conquered Rájkot as has already been mentioned. This Jám sent 2,500 horse as his contingent to the Mughul army at Rámnagar. In 1616, Jasojí paid his respects to the Emperor Jahángír at Ahmadábád. Jasojí was poisoned by his wife. He was succeeded by his nephew Lákhájí, son of Ajojí, who was killed at Bhúchar Morí. Lákhájí died in 1645, and was succeeded by his eldest son Ranmalljí, who married a Ráthor lady of the Jodhpúr family. He died in 1661, and was succeeded by his brother Raisiñhjí, whose party expelled the Ráthor princess, but she obtained the aid of Kutbu 'd dín, Faujdár of Sorath, who slew Raisiñh in battle, and took Nawánagar, which he named Islámnagar, and annexed it to the Imperial dominions. Tamáchí, son of Raisiñh, escaped into Kachh, and ravaged the Nawánagar territory. In 1673 he was restored to the throne of Nawánagar, and in 1679 he built the fort of Ráwal. He died in 1690, and was succeeded by his eldest son, Lákha, who reigned till 1709, when he was succeeded by his eldest son, Rai Siñh, who was murdered in 1718 by his younger brother, Hardholjí. His son Tamáchí was saved by a slave-girl, and came to the throne in 1727, and was murdered in 1743 by an emissary of Hálájí, the chief of Pardharí. His daughter, who had married Rám Siñh of Jodhpúr, dressed the corpse of her father as though he were living, and so showed him to the people, who, in the belief that he was alive, went in pursuit of Hálájí's faction.

The elder Rání then adopted a son, Lákhájí, who reigned till 1768, when he died, and was succeeded by his son Jasojí, during whose minority one Meráman acted as regent and killed Hálájí, the instigator of Jám Tamáchí's murder, and took his fort; and in 1778 fortified Nawánagar. Meráman died in 1800, and Jám Jasojí, as soon as he was released from his control, led a strong force into the neighbouring districts to the south, and levied exactions and destroyed the fort of Jasdan. In 1807 the fort of Kandorna, belonging to Purbandar, was treacherously surrendered to him, whereupon the Ráná applied to the British Government, and Colonel Walker captured Kandorna and restored it to the Ráná, on the 5th of December in that year.

Not long after this, an Arab in the Jám's employ shot a British officer at Gop, and the Jám refused to deliver him up. In consequence of this a body of the British and Gáekwár's troops, commanded by Captain Carnac and Fath Siñh Gáekwár, marched early in 1812 on Nawánagar. An engagement took place, in which the English artillery did great execution. The Jám was forced to sue for peace, and executed a treaty on the 23rd of February, 1812, agreeing to surrender the murderers of the British officer, and destroy the fort of Modpúr in which they had taken refuge, to adjust the claims of Kachh, pay a succession duty of Rs. 25,000 to the Gáekwár, and settle other matters. In 1813 Fath Muhammad, who was then ruling in Kachh, invaded Hálár, but was compelled to retire, and was then pursued by the forces of the British and Gáekwár Governments. Fath Muhammad died that year.

Jám Jasojí died in 1814, after a reign of forty-seven years, and was succeeded by his brother Satájí, who was a feeble prince. He died in 1820, and was succeeded by Ranmalljí, who had been adopted by Jám Jasojí's widow. Ranmalljí was a chief of great spirit. In 1829, he married the daughter of the Chief of Bhaunagar. In 1834-39-46, there were famines in Hálár, and Ranmalljí, to provide employment for the labouring classes, built the Kotha and Lakotha palaces at Nawánagar, and excavated the lake near them. At that time there were numerous lions in the Nawánagar territory, and in 1834 the Jám killed a fine lion within five miles of the city of Nawánagar. In 1843, the Jám went in pursuit of a large lion, which was doing much mischief near the village of Chhatr. This animal killed one of the Jám's huntsmen and wounded two horses before he was shot by the Jám. The Jám was an expert huntsman, and killed many more lions and other wild beasts. He died in 1852, and was succeeded by his son Vibhojí, who still reigns. He is a great hunter, like his father, and has killed four lions, forty-six panthers, and two chítás. He has travelled much in India, and was present at the Darbár in honour of the Duke of Edinburgh, and at that held to receive the Prince of Wales in 1876. He also attended the Imperial assemblage at Dihlí on the 1st of January, 1877, and received a banner from the Empress of India. His salute was increased from eleven to fifteen guns, and on the 1st of January, 1878, he was made a K.C.S.I. He has married thirteen wives, but has no legitimate offspring, and has adopted a grandson of the Chief of Sarodar. He is distinguished for his hospitality, and maintains a band of musicians in the European style.

Júnágarh.

The rulers of Júnágarh are Muslims, and therefore cannot properly be included in a history of the Rájpúts. But as the Núwáb is a chief of great influence, and his family have been concerned in the history of Kátíawár since the time of the Emperor Humáyún, it becomes necessary to insert an account of them here. The founder of the house was Saiyid Bábí, who is reckoned the seventy-first in descent from Adam, and the twenty-second from 'Alí, son-in-law of the Prophet. The eighth descendant of Saiyid Bábí, 'Ádil Khán, came with his son 'Usmán from Isfahán to Dihlí, and took service with the Emperor Humáyún. 'Usmán's son Bahádur Khán was in the service of Sháh Jahán, and distinguished himself in a battle, with Parwíz, brother of the Emperor, in which he received seven wounds. He is said to have rescued the Empress in that battle and for his bravery received the title of Shír, with estates in Gujarát. Subsequently he displayed great prowess against the rebels at Láhúr and in other places. He left four sons, of whom the fourth, Shír Khán, did good service at Ahmadábád, where he defeated the famous Kolí chief, Dádá. He also reduced the Chief of Nawánagar to submission, and was rewarded with the titular command of 7,000 horse. He then served in Bengal and Ásám, and also in Málwá, and was then made Faujdár of Baroda. For his services in reducing the Chief of Rájpíplí, the Jágír of Patan was conferred upon him. He died at Siddhpúr, in Gujarát. He left four sons. His second son, J'afar, defeated the rebels at Bharúch, for which Aurangzíb conferred on him the title of Saffdar. He was wounded, defeated, and taken prisoner at the Narmadá river, by the Marátha leader, Dhana Jádav. After his release he did good service to the Emperor at Ahmadábád, and was rewarded with considerable estates, and the office of acting-governor of the province. He died in 1724. The Kháns of

* A tapá contains from eight to twelve villages, and sometimes more than twelve.

Bántwá descend from Ṣalábat Khán, the eldest son of Ṣaffdar, and the Núwábs of Rádhanpúr descend from his fifth son, and the Bábís of Rámpúr from his second son.

Ṣalábat was made governor of Aḥmadábád and also Faujdár of Víramgáon. Subsequently he obtained the chiefship of Júnágaṛh. His son Bahádur Khán greatly distinguished himself in storming Purbandar. About this time the State of Júnágaṛh began to levy a tax called the Zortalabí, which even now is recognized. Ṣalábat died at Aḥmadábád in 1731, and was succeeded by his eldest son, Bahádur or Shír Khán, who was the first to obtain the title of Núwáb for his services against Pilájí Gáekwáṛ. He levied the Zortalabí on Hálár, Gohilwár, Jháláwár, and other provinces. He died at Júnágaṛh in 1758. He left five sons, of whom the eldest, Mahabbat Khán, succeeded to the throne, and became independent of Dihlí. He died in 1775, and was succeeded by his son Hámid Khán, who was then 13 years old. In January, 1808, Júnágaṛh entered into treaty engagements with the East India Company. Ḥámid Khán died in 1811, and was succeeded by his eldest son, Bahádur Khán. In 1816, this Núwáb applied to the British Government for assistance against some rebel Arabs, and Captain Ballantine marched to Júnágaṛh and drove them out. In May of that year, the English Government undertook to collect the Zortalabí for the Núwáb, and his Highness ceded the districts of Danelaká, Chúḍá, Rámpúr, and Goghá to the English. The next year, the Núwáb ceded to them the port of Dholerá, and agreed to put down the practice of *sati*.

About this time, Mr. Grant, an English officer, was captured by the Káṭí chief, Báwá Wálá, and the Núwáb ceded some territory to the Káṭí to obtain his release. The Núwáb died in 1840, and left four sons, of whom the eldest, Ḥámid Khán, ascended the throne. He was then 12 years old, and the government was administered by a Nágar Bráhman named Anatjí. Ḥámid introduced reforms into the government, but he died at the early age of 23, in 1851. In August of that year, the present Núwáb, Mahabbat Khánjí, K.C.S.I., succeeded to the throne. He was then 14 years old, and a regency conducted affairs during his minority. He has been well educated, and has some knowledge of English, Urdú, and Persian. His son, Prince Bahádur Khán, was educated at the Rájkumár College, and is now 26 years of age.

Júnágaṛh is a first class State, with an area of 3,800 square miles, a population of about 400,000, and a gross revenue of 200,000*l.* a year, of which a tribute of 7,060*l.* is paid to the British Government. In this State are the sacred mountain of Girnár and the famous temple of Somnáth.

GONDAL.

The Járejás spread from the States which have been already mentioned to Gondal in the south. According to local tradition, the Járejás sprang from four men of the Yádav race, who escaped from the destruction of Biláwal Patan about 5,300 years ago. Kumbhají, a brother of Saibjí, the Chief of Rájkoṭ, settled at Ardhoi in A.D. 1634. He was the founder of the Gondal dynasty. In 1653, Sangrámjí moved from Ardhoi to Gondal and made it his capital. He died in 1714, after a reign of 65 years, and was succeeded by his son Hálájí, to whom the Núwáb of Júnágaṛh ceded the Dhorají Maḥalls in 1748. Hálájí died in 1753, and was succeeded by his son Kumbhají II., who was the most distinguished chief that Gondal ever had. In 1762, the army of Júnágaṛh revolted, and was reduced to obedience by Kumbhají, who was rewarded for this service by the cession of the Aplata Maḥalls. He also acquired many villages from the Káṭís. He died in 1790, and was succeeded by his grandson Mulují, who died in 1792, and was succeeded by his second son, Dájíbhái, who died in 1800 without issue. Dewají, uncle of Dájíbhái, then succeeded, and reigned till 1812, and was succeeded by his eldest son, Náthují, who died without issue in 1814, and was succeeded by his brother Kánují, who also died without issue in 1821.

Chandra Siñh, his brother, then succeeded, but died in 1841 without issue, and was succeeded by his brother Bhánubhái, who died in 1851. His son, Sangrámjí, then succeeded, but died in 1870, while on a visit to Bombay, leaving a son, Bhagwant Siñh, who was born on the 24th of June, 1865, and succeeded his father, but being a minor, the government has been carried on under British management. The large sum saved during the minority, amounting to 200,000*l.*, has been expended in constructing a railway.

APPENDIX A.

It being impossible to weave the transactions of the smaller States into the general history of Rájpútáná, a statistical summary is given instead.

The following table gives the area and population of the different States:—

Names of the States.	Area in Square Miles.		Population.	
	Imp. Gazetteer.	Ráj. Gazetteer.	Imp. Gazetteer.	Ráj. Gazetteer.
Bánswára	1,500	1,322	150,000	150,000
Bhartpúr	1,974	1,824	743,710	743,710
Bíkánír	17,676	22,340	300,000	350,000
Búndí	2,300	1,917	224,000	224,000
Dholpúr	1,174	819	227,976	227,906
Ḍúngarpúr	952	952	175,000	100,000
Jaypúr	14,465	14,882	250,000	1,900,000
Jaisalmír	16,447	16,447	72,000	72,000
Jháláwár	2,500	2,146	226,000	226,000
Karaulí	1,260	1,260	140,000	140,000
Kiṣhṇgaṛh	724	817	105,000	105,000
Koṭah	3,797	4,484	310,000	527,000
Márwár	37,000	37,000	2,850,000	2,850,000
Mewár	11,614	13,674 †	1,161,400	1,161,400
Pratápgaṛh	1,460	1,215	150,000	150,000
Sirohí	3,000	2,057	153,000	153,000
Tonk	1,800	1,688	320,000	320,000
Alwar	3,000	3,380	778,596	778,596
Total	122,643	128,174	8,086,682	9,328,612

Bánswára is inhabited by wild and turbulent Bhíls. The chief, however, whose title is Maháráwal, is a Rájpút of the Sísodia tribe. The revenue is £30,000, and the tribute £3,913.

The Mahárájá of Bhartpúr is a Jáṭ. The nobles also, and a great portion of the people are Jáṭs. "Popularly the country is known as Braj," says the *Imp. Gaz.*, and the Rájá's title is Brajendra Sawáí. His name is Jaswant Siṅh, and he was born in 1850.

Of Bíkánír, or Bíkáner, enough has already been said. The present ruler, whose name is Dúngár Siṅh, was born in 1853. His family name is Sardár Sinhot Bíká. He is entitled to a salute of 17 guns. During the mutiny, the Bíkánír troops co-operated with General Courtland against the rebels of Sírsa, Hánsí, and Ḥiṣár.

The history of Búndí has been fully related. The ruler is a Chauhán Rájpút; his title is Maháráo, and he is entitled to a salute of 17 guns. His revenue is about £80,000, out of which he pays a tribute of £12,000 to the British.

The present ruler of Dholpúr was born in 1863. His name is Nihál Siṅh; his title is Maháráján Rána, and he receives a salute of 15 guns. He is a Jáṭ of the Bamrá Olia family.

The present ruler of Ḍúngarpúr is a Sísodian Rájpút, descended from the elder branch of the family now ruling at Udaypúr. His name is Uday Siṅh, and his title is Maháráwal. He receives a salute of 15 guns. The revenue is about £18,335, and the tribute £350.

The history of Jaypúr has been fully related. The Mahárájá is entitled to a salute of 21 guns. The revenue, exclusive of Jágírs and religious grants, is £475,000. The force consists of 15,858 infantry, 4,450 cavalry, and 824 artillerymen, with 72 field guns.

The present ruler of Jaisalmír, Bairí Sál, was born in 1848; his title is Maháráwal, and he is the head of the Bhāṭhí clan. The revenue is about £10,000. The ruler maintains a force of 651 infantry, and 155 horsemen.

The ruler of Jháláwár is a Rájpút of the Jhálá clan, whose ancestor, Bhao Siṅh, came from Jháláwár in Káthíawár, in A.D. 1709. He left his son, Mádhu Siṅh, with the ruler of Koṭah, and from him was descended Zálim Siṅh, who administered Mewár for some years. He then governed Koṭah for forty-five years, and raised it to the highest prosperity. In 1838 Koṭah was dismembered, with the consent of the ruler, and the principality of Jháláwár was formed for the descendants of Zálim Siṅh. The present chief on accession in 1876, changed his name from Bakht Siṅh, to Zálim Siṅh; he is 17 years old, and was educated at Mayo College. His revenue is about £120,000, and he pays a tribute of £8,000. He is entitled to a salute of 15 guns. His force consists of 4,400 infantry, 425 cavalry, and 150 artillerymen, with 20 field guns.

The ruler of Karaulí, whose name is Arjun Pál, is the head of the Rájpút clan of Yádús or Jádús. The revenue is £47,563, and the tribute has been remitted. The force maintained is 1,535 infantry, and 250 cavalry, with 32 artillerymen, and 40 light guns. The title of the chief is Mahárájá. Madan Pál, who was the chief in 1857, sent a force against the rebels of Koṭah, for which he was created a G.C.S.I., and his salute was raised from 15 to 17 guns for his lifetime.

The ruler of Kiṣhṇgaṛh, Mahárájá Adhiráj Prithí Siṅh Bahádur, was born in 1835, and succeeded in 1840. He has received the right of adoption. He has a salute of 15 guns, and is a Ráṭhoṛ descended from Kiṣhṇ Siṅh, second son of Uday Siṅh, ruler of Jodhpúr. The revenue is £30,000, and the force consists of 3,500 infantry, 550 cavalry, and 100 artillerymen, with 36 guns.

The present ruler of Koṭah, Chhatra Sál, whose title is Maháráo, is a Chauhán Rájpút of the Hárá clan, born in 1837, and

† According to the *History of Mewár*, p. 1, by Captain J. C. Brookes, the area of Mewár is 10,800 and the population 735,000.

succeeded his father in 1866. His father came under the displeasure of government in 1857, when his troops as well as the Koṭah contingent mutinied and murdered the political agent and his two sons. The Mahárao made no attempt to assist them, for which his salute was reduced from 17 to 13 guns, but since the accession of the present ruler it has been restored to the original number. The revenue is about £253,000, of which £20,000 is paid in tribute to the British. There are about 15,000 troops, with 70 field guns. The contingent is now called the Deolí Irregular Force, and some of it has been employed in Afghánistán in the late war, under Colonel H. Clay.

The history of Márwár, or Jodhpúr, has been given before. The present ruler, Mahárájá Jaswant Siṅh, was born in 1837, and has been created a K.C.S.I. The revenue is about £250,000, of which £9,800 is paid in tribute. The force consists of 5,020 infantry, 3,545 cavalry, and 240 gunners, with 20 field guns. The Jodhpúr legion mutinied in 1857, and its place is supplied by the Erinpura Irregular Force

Mewár, or Udaypúr, has formed the main subject of the foregoing history, and nothing need be added except that the force consists of 13,900 infantry, 6,240 cavalry, and 1,338 artillerymen. The revenue is about £510,000, deducting from which alienations and religious endowments, as well as a tribute of £20,000 to the British, there remains £180,000 for the State.

The Mahárávwal of Pratápgaṛh is a Rájpút of the Sísodian clan, descended from a junior branch of the Udaypúr house. The present chief, Uday Siṅh, was born in 1846, and has a salute of 15 guns His force consists of 750 infantry, 275 cavalry, and 40 gunners, with 12 guns. The revenue is £60,000, of which £5,688 is paid as tribute to the British, and accounted for to Mahárájá Holkar.

The present Ráo of Sirohí is named Kesharí Siṅh. He is entitled to a salute of 15 guns. He is a Chauhán of the Deora clan. His force consists of 260 foot-soldiers, 74 horsemen, and 2 guns. In 1823 a treaty was made by Ráo Sheo Siṅh, the ruler of Sirohí, and the British. In 1857 Sheo Siṅh did good service during the Mutiny, for which half his tribute was remitted. It now amounts to £688.

The principality of Tonk was founded in 1806 by Amír K͟hán, a Rohilla, by descent an Afg͟hán of the Bonár tribe, who commanded a large army with which he aided Jaswant Ráo Holkar, who gave him Tonk. He died in 1834, and was succeeded by his son Vazír Muḥammad, who died in 1864, and was succeeded by his son Muḥammad 'Alí, who was deposed in 1867 by the British government, who placed his son, Muḥammad Ibrahím, on the throne. His title is Núwáb, and he has a salute of 17 guns. His force consists of 1,730 infantry, 1,130 cavalry, 100 artillerymen, and 8 field guns. His revenue is £110,000.

Alwar, in the early days of the East India Company, was known as Machery, a corruption of the word Machárí according to the *Imperial Gazetteer*, vol. ix. p. 178, but this too is a blunder for Máchhaṛí (see Jwála S., vol. ii. p. 331, l. 3), from a town once the residence of the chiefs or Ráo Rájás. According to the *Imperial Gazetteer*, the founder of the Alwar State was Pratáp Siṅh, a Naruka Rájpút, but this statement is very imperfect. A reference to Jwála Sahái's history of the *Rájpúts*, vol. i. p. 651, will show that the twelfth Rájá of the Jaypúr house was Úday Karaṇ and his son was Nar Siṅh, whose younger brother's name was Narúkah. The Alwar family, therefore, are Kachwáhás, and Narúkah is the name of a sub-division of that clan. The seventh in descent from Narúkah's elder brother was Kalyán Siṅh, who in 1672 fixed his residence in Máchhaṛí (see J. S. vol. ii. p. 331), and, as will be seen from the genealogy here given, his sixth lineal descendant was Pratáp Siṅh, who was born in 1741, and had the title of Ráo Rájá, though his possessions were first limited to the villages of Máchhaṛí, Rájgaṛh and half of Rámpúr. He was brought up at Jaypúr, but Mádhú Siṅh, the ruler of that state, became jealous of him, and caused an attempt to be made on his life. He then retired to the Jágír of Máchhaṛí, and went thence to Bhartpúr, where he was received with great kindness by the Rájá Jawáhir Siṅh, who gave him an allowance and the small town of Ḍahrá for his residence, about fourteen miles from Bhartpúr. However, when Jawáhir Siṅh in 1768 went on a pilgrimage to the Pushkar Lake, and invited Pratáp to go with him, the latter managed to get back to Ḍahrá, and it so happened that one of his female servants there discovered a treasure which Pratáp carried off to Jaypúr, and then informed Rájá Mádhú Siṅh of the intended visit of Jawáhir Siṅh to Pushkar. In the battle of Mánavaḍa which followed between the armies of Jaypúr and Bhartpúr, Ráo Rájá Pratáp gave such powerful aid to Jaypúr, that it was universally believed that but for him the Jaypúr force would have been destroyed. For this service Mádhú Siṅh restored the Jágír of Máchhaṛí, which had been taken from Pratáp, and bestowed on him the title of Ráo Rájá. Mádhú Siṅh died four days after this, and was succeeded by Prithí Siṅh, who was a minor, owing to which the Queen-mother assumed the government, and in the disorder that ensued Pratáp established his independence. In 1771, when Núwáb Mirzá Najaf K͟hán attacked Bhartpúr, Pratáp assisted him at the battles of Barsáná and Díg, for which, at the recommendation of Najaf, his titles and jágír were confirmed by Sháh 'Álam, with the titular command of 5,000 horse.

In the exhausted state of Jaypúr and Bhartpúr Pratáp annexed several places and fortified them. In 1771 he built or strengthened the forts of Ṭhalah and Rájpúr. In 1772 he peopled old Rájgaṛh, and in 1773 built the fort of Málákheṛah. Other places which he took from Jaypúr were afterwards recovered by that State. In 1775 he obtained the fort of Alwar, which was surrendered to him by the garrison on the 25th of November. From this event Alwar dates its existence as a sovereign State. Other events of Pratáp's reign are recorded in Jwála Sahái's history, vol. ii. p. 338 to 341. Pratáp died 26th December, 1771, leaving the reputation of a successful statesman and gallant soldier.

Bak͟htáwar Siṅh succeeded to the throne of Alwar. Pratáp had no children, and assembled all the chiefs and their sons to choose an heir. It is said he had prepared all sorts of playthings, and told the boys to choose what they liked. Bak͟htáwar, who was the son of the Ṭhákur of Thánah, at once chose a sword and shield, and went and seated himself in Pratáp's lap, who immediately selected him as his successor. Bak͟htáwar came to the throne at the age of 15, and like Pratáp greatly enlarged his territory. In Lord Lake's war with the Maráṭhas Bak͟htáwar sided with the English. The Maráṭhas had killed some of his subjects and he despatched troops to the fort of Kathúmar and put the Maráṭhas who had been guilty of this outrage to the sword. On this Sindhia sent a force, which took the fort and killed the Ráo Rájá's garrison, numbering 500 men. Lord Lake then came up and the Maráṭhas deserted Kathúmar and took up a position at Láswáṛí and Senṭhrí in the district of Rámgaṛh, where they were surprised by the English while eating and drinking. In the battle that ensued, Bak͟htáwar's troops, commanded by Aḥmad Bak͟hsh K͟hán and Ṭhákur Samarth Siṅh, came to the aid of the English and stopped the Maráṭhas from crossing the river, which made the victory complete. The Alwar troops gained considerable booty in this affair, and Lord Lake, eleven days after the battle, which took place on the 1st of November, 1803, made a treaty with Alwar and rewarded the Ráo Rájá by a grant of Ism'aílpúr, Manḍawar, Darhárpúr, Ratál, Nimráná, Mánḍhan, Ghiloṭ, and other places.

In 1811 it came to the knowledge of the British government that

Bakhtáwar was interfering in the affairs of Jaypúr, and therefore, on the 12th of July in that year, it imposed on him a new treaty by which he was prohibited from entering into political transactions with other states. In spite of this treaty the Ráo Rájá in 1812 seized the forts of Dubbí and Sikrá, and troops under General Marshall were sent to compel the surrender of those places to Jaypúr, to which state they belonged. On this Bakhtáwar submitted and recalled his garrisons. Not long after this Bakhtáwar was seized with disease of the heart, which is said to have been a visitation for his desecrating a Muslim cemetery. Of this he died in 1815, and at his death there was some question of taking back the territory which had been granted to Alwar by Lord Lake. This, however, was not done, and Bani Siṅh, son of the Ṭhákur of Thánah, who was the brother of Bakhtáwar, and whom he probably intended to adopt, was placed on the throne. Bakhtáwar, however, had two children by his concubine Músí, who underwent cremation with his corpse. These children were Chánd Bái, a daughter, and Balwant Siṅh, a son, and the Muslims, led by Núwáb Aḥmad Bakhsh Khán, supported Balwant's claim to succeed. It was then agreed that both should succeed, but this was disallowed by Mr. Metcalfe, who was then the Resident at Dihlí, until, finding the matter persistently urged, he at last consented and appointed Aḥmad Bakhsh Khán, Ṭhákur Akhai S., Díwán Nand Rám and Sálagrám Bakhshí Díwán Bál Mukand to manage the government. Ṭhákur Shambhu Siṅh had charge of the fort of Alwar. But dissensions arose between Baní Siṅh and Balwant, and an attempt was made to assassinate Aḥmad Bakhsh. A tumult at Alwar followed, and Balwant Siṅh was driven out and ten of his adherents killed.

The English army then marched towards Alwar, and Sir D. Ochterlony compelled Baní Siṅh to make over to Balwant the Northern States, which had been conferred on Bakhtáwar Siṅh by the British government. Balwant died in 1845, without issue, and his estates then reverted to Alwar. In 1857 the mutinous Sipáhís from Naṣírábád advanced to Achnera, near Alwar, and Baní Siṅh sent 2,000 men under Chimman to oppose them, but this officer fraternized with the Sipáhís, and put the other sardárs in their power. The Sipáhís slew them all and inflicted heavy loss on the Alwar troops, and then marched to Agra. Baní Siṅh, who was a man of great stature and once very powerful, was then lying ill and soon after died. He was succeeded by his son, Sheodán Siṅh, then thirteen years old. He died in 1874, when the present Mahárāo Rájá Mangal Siṅh of the Thánah family was selected as his successor by the Kaṭhrís, or principal families of the Narúkás. This young prince is handsome and robust, and delights in manly exercises.

Bundelkhanḍ.

This extensive province is bounded on the north by the river Jamná, on the north and west by the Chambal, and by the Jabalpúr and Ságar divisions of the Central Provinces on the south, and Rewah or Bághelkhanḍ on the south and east. It comprises the British districts of Hammírpúr, Jálaun, Jhánsi, Lalitpúr and Bánda, as well as the semi-independent State of Panná and a number of smaller states. The country was first occupied by the Gonds, but these were conquered by the Chandela Rájpúts, who constructed the great irrigation works of Hammírpúr, the forts of Kálinjar and Ajáygaṛh and the noble temples of Khajuráhu and Máhoba. The whole province is full of magnificent ruins. According to Firishtah, the Rájá of the Chandelas in 1021 A.D. marched against Maḥmúd of Ghazní with 81,000 men and 640 elephants. In 1183 Parmal Deo, the twentieth ruler from Chandra Varma, the founder of the dynasty, was defeated by Pṛithví Ráj of Dihlí.

At the close of the 14th century the Bundela Rájpúts established themselves on the right bank of the Jamná. They settled first at Mau, and then took Kálinjar and Kálpí. In 1531 Rudra Pratáp built the city of Orchha, and the Bundelas became the most powerful tribe west of the Jamná, and gave the name of Bundelkhanḍ to the whole province. Bír Siṅh Deo, the great-grandson of Rudra Pratáp, was obliged to acknowledge himself a vassal of the Mughul Emperor, but Champat Ráí, another Bundela chief, opposed the Muslims with success. His son, Chhatr Sál, or Kṣatr Sâl, was still more successful, and conquered territory with a yearly revenue of one million sterling. In 1734 he was, however, so pressed by Aḥmad Khán Bangash that he was obliged to call in the assistance of the Peshwá Báji Ráo, who defeated Aḥmad Khán, but himself became paramount in Bundelkhanḍ. His illegitimate grandson, 'Alí Bahádur, after a long struggle, subdued the greater part of the province, but died at the siege of Kálinjar in 1802. His son, Shamshír Bahádur, took part against the British, who were supported by Rájá Himmat Bahádur, to whom was granted territory yielding £200,000 a year. On his death this land was resumed and a provision of £40,000 a year was made for Shamshír Bahádur, with permission to reside at Bánda. He died in 1823 and was succeeded by his brother, and he by 'Alí Bahádur, who was concerned in the rebellion of 1857, and was therefore deprived of his allowance and placed under surveillance at Indúr. He died in 1873.

On the dethronement of the Peshwá in 1818, Jálaun, Jhánsí, Jetpur and Khaddi lapsed to the British Government, and Chirgáun and Puná in the Kálinjar district, while Tiroha and Bijeraghugaṛh were confiscated, as were the States of Sháhgaṛh and Bánpúr. The chief representative of the Bundelas is now the Rájá of Panná, whose territory has an area of 2,555 square miles. This prince is descended from Hardi Sáh, one of the sons of the famous Mahárájá Chhatr Sál. His name is Rudra Pratáp Siṅh and he succeeded in 1870, and in 1876 was invested with the insignia of a K.C.S.I., by H.R.H. the Prince of Wales.

Panná signifies a precious stone, and the locality is famous for its diamond mines. The Mahárájá wears three diamonds of large size which are valued at £35,0o0. He is a liberal and gallant prince.

PEDIGREE OF THE MAHÁRÁJÁ OF PANNÁ.

No.	Name.	Date of Birth.	Date of Accession.	Age.	Length of Reign.	Date of Decease.
1	Kshatr Sál	June 12th, 1649	January 23, 1676	82	56	December 16, 1731
2	Hirdi Sáh	1680	January 31, 1732	59	7	February 1, 1739
3	Subhá Siṅh	1697	February 17, 1740	55	12	June 23, 1752
4	Amán Siṅh	March 30, 1720	July 13, 1752	37	5	February 3, 1757
	Amirudha Siṅh *	January 13, 1769	February, 1777	15	7 *	June 25, 1784
5	Dhokal Siṅh	February 9, 1771	August 5, 1784	26	13	October 12, 1797
6	Kishor Siṅh	February 4, 1792	February 25, 1797	42	37	September 23, 1834
,,	Harbairsh Ráe Siṅh	August 24, 1813	October 11, 1834	36	15	August 20, 1849
7	Mahendra Nirpati Sinh	December 6, 1817	August 20, 1849	53	21	June 8, 1870
8	Maharáj Rudra Pratáp Sinh, K.C.S.I.	July 9, 1848	July 1, 1870			